A TRUE HISTORY OF THE Captivity & Reſtoration OF Mrs. *MARY ROWLANDSON*,

A Miniſter's Wife in *New-England.*

Wherein is ſet forth, The Cruel and Inhumane Uſage ſhe underwent amongſt the *Heathens*, for Eleven Weeks time: And her Deliverance from them.

Written by her own Hand, for her Private Uſe: And now made Publick at the earneſt Deſire of ſome Friends, for the Benefit of the Afflicted.

Whereunto is annexed,

A Sermon of *the Poſſibility of God's Forſaking a People that have been near and dear to him.*

Preached by Mr. *Joſeph Rowlandſon*, Husband to the ſaid Mrs. *Rowlandſon:* It being his Laſt Sermon.

Printed firſt at *New-England:* And Re-printed at *London*, and ſold by *Joſeph Poole*, at the *Blue Bowl* in the *Long-Walk*, by *Chriſts-Church* Hoſpital. 1682.

The PREFACE to the READER.

IT was on Tueſday *Feb.* 1. 1675. *in the afternoon, when the* Narrhaganſets *Quarters (in or toward the* Nipmug *Country, whither they were now retired for fear of the* Engliſh *Army lying in their own Country) were the ſecond time beaten up by the Forces of the United Colonies; who thereupon ſoon betook themſelves to flight, and were all the next day purſued by the* Engliſh, *ſome overtaken and deſtroyed. But on* Thurſday *Feb.* 3. *the* Engliſh *having now been ſix days on their March, from their Head-quarters at* Wickford, *in the* Narrhaganſet *Country, toward, and after the Enemy, and Proviſion grown exceeding ſhort; inſomuch that they were fain to kill ſome Horſes for the ſupply, eſpecially of their* Indian *Friends, they were neceſſitated to conſider what was beſt to be done; and about noon (having hitherto followed the Chaſe as hard as they might) a Council was called, and though ſome few were of another mind, yet it was concluded by far the greater part of the Council of War, that the Army ſhould deſiſt the purſuit, and retire: The Forces of* Plimouth *and the* Bay *to the next Town of the* Bay, *and* Connecticut *Forces to their own next Towns: which determination was immediately put in execution. The conſequent whereof, as it was not difficult to be foreſeen by thoſe that knew the cauſleſs enmity of theſe* Barbarians *againſt the* Engliſh, *and the malicious and revengeful ſpirit of theſe Heathen; ſo it ſoon proved diſmal.*

The Narrhaganſets *were now driven quite from their own Country, and all their Proviſions there hoarded up, to which they durſt not at preſent return, and being ſo numerous as they were, ſoon devoured thoſe to whom they went, whereby both the one and the other were now reduced to extream ſtraits, and ſo neceſſitated to take the firſt and beſt opportunity for ſupply, and very glad no doubt of ſuch an opportunity as this, to provide for themſelves, and make ſpoile of the* Engliſh *at once; and ſeeing themſelves thus diſcharged of their purſuers, and a little refreſhed after their flight, the very next week on* Thurſday Feb. 10. *they fell with mighty force and fury upon* Lancaſter: *which ſmall Town, remote from aid of others, and not being Garriſon'd as it might, the Army being now come in, and as the time indeed required (the deſign of the* Indians *againſt that place being known to the Engliſh ſome time before) was not able to make effectual reſiſtance; but notwithſtanding the utmoſt endeavour of the Inhabitants, moſt of the buildings were turned into aſhes; many People (Men, Women and Children) ſlain, and others captivated. The moſt ſolemn and remarkable part of this Tragedy, may that juſtly be reputed, which fell upon the Family of that Reverend Servant of God, Mr.* Joſeph Rowlandſon, *the faithful Paſtor of the Church of Chriſt in that place, who being gon down to the Council of the* Maſſachuſets, *to ſeek aid for the defence of the place; at his return found the Town in flames, or ſmoke, his own houſe being ſet on fire by the Enemy, through the diſadvantage of a defective Fortification) and all in it conſumed: His precious yoke-fellow, and dear Children, wounded and captivated (as the iſſue evidenced, and following Narrative declares) by theſe cruel and barbarous Salvages. A ſad Cataſtrophe! Thus all things come alike to all: None knows either*

love or hatred by all that is before him. 'Tis *no new thing for Gods precious ones to drink as deep as others, of the Cup of common Calamity: take just* Lot *(yet captivated) for instance, beside others. But it is not my business to dilate on these things, but only in few words introductively to preface to the following Script, which is a Narrative of the wonderfully awful, wise, holy, powerful, and gracious providence of God, toward that worthy and precious Gentlewoman, the dear Consort of the said Reverend Mr.* Rowlandson, *and her Children with her, as in casting of her into such a waterless pit, so in preserving, supporting, and carrying through so many such extream hazards, unspeakable difficulties and disconsolateness, and at last delivering her out of them all, and her surviving Children also. It was a strange and amazing dispensation, that the Lord should so afflict his precious Servant, and Hand-maid: It was as strange, if not more, that he should so bear up the spirits of his Servant under such bereavements, and of his Hand-maid under such Captivity, travels, and hardships (much too hard for flesh and blood) as he did, and at length deliver and restore. But he was their Saviour, who hath said,* When thou passest through the Waters, I will be with thee, and through the Rivers, they shall not overflow thee: when thou walkest through the Fire, thou shalt not be burnt, nor shall the flame kindle upon thee, *Isai. 43. Ver. 3. and again,* He woundeth, and his hands make whole, He shall deliver thee in six troubles, yea in seven there shall no evil touch thee: In Famine he shall redeem thee from death; and in War from the power of the sword, *Job. 5. 18, 19, 20. Methinks this dispensation doth bear some resemblance to those of* Joseph, David *and* Daniel, *yea and of the three Children too, the stories whereof do represent us with the excellent textures of divine providence, curious pieces of divine work: And truly so doth this, and therefore not to be forgotten, but worthy to be exhibited to, and viewed, and pondered by all, that disdain not to consider the operation of his hands.*

The works of the Lord (not only of Creation, but of Providence also, especially those that do more peculiarly concern his dear ones, that are as the apple of his eye, as the signet upon his hand, the delight of his eyes, and the object of his tenderest care) are great, sought out of all those that have pleasure therein. And of these, verily this is none of the least.

This Narrative was Penned by this Gentlewoman her self, to be to her a Memorandum *of Gods dealing with her, that she might never forget, but remember the same, and the several circumstances thereof, all the daies of her life. A pious scope, which deserves both commendation and imitation. Some Friends having obtained a sight of it, could not but be so much affected with the many passages of working providence discovered therein, as to judge it worthy of publick view, and altogether unmeet that such works of God should be hid from present and future Generation: and therefore though this Gentlewomans modesty would not thrust it into the Press, yet her gratitude unto God, made her not hardly perswadable to let it pass, that God might have his due glory, and others benefit by it as well as her selfe.*

I hope by this time none will cast any reflection upon this Gentlewoman, on the score of this publication of her Affliction and Deliverance. If any should, doubtless they

may

may be reckoned with the nine Lepers, of whom it is ſaid, Were there not ten cleanſed, where are the nine? *but one returning to give God thanks. Let ſuch further know, that this was a diſpenſation of publick mercy, and of Univerſal concernment; and ſo much the more, by how much the nearer to ſ[illegible] Gentlewoman ſtood related to that faithful Servant of God whoſe capacity and employment was publick, in the Houſe of God, and his Name on that account of a very ſweet ſavour in the Churches of Chriſt. Who is there of a true Chriſtian ſpirit, that did not look upon himſelf much concerned in this bereavement, this Captivity in the time thereof, and in this deliverance when it came, yea more than in many others? and how many are there to whom, ſo concerned, it will doubtleſs be a very acceptable thing, to ſee the way of God with this Gentlewoman in the aforeſaid diſpenſation, thus laid out and pourtrayed before their eyes.*

To conclude, Whatever any coy phantaſies may deem, yet it highly concerns thoſe that have ſo deeply taſted how good the Lord is, to enquire with David, What ſhall I render to the Lord for all his benefits to me? *Pſal.* 116. 12. *He thinks nothing too great: yea, being ſenſible of his own diſproportion to the due praiſes of God, he calls in help;* O magnifie the Lord with me, let us exalt his Name together, Pſal. 34. 3. *And it is but reaſon, that our praiſes ſhould hold proportion with our prayers; and that as many have helped together by prayer for the obtaining of this mercy, ſo praiſes ſhould be returned by many on this behalf; and foraſmuch as not the general but particular knowledge of things makes deepeſt impreſſion upon the affections, this Narrative particularizing the ſeveral paſſages of this providence, will not a little conduce thereunto: and therefore holy* David, *in order to the attainment of that end, accounts himſelf concerned to declare what God had done for his Soul,* Pſal. 66. 16. Come and hear, all ye that fear God, and I will declare what God hath done for my Soul, *i. e.* for his Life: *See Ver.* 9, 10. He holdeth our ſoul in life, and ſuffers not our feet to be moved; for thou our God haſt proved us: thou haſt tried us, as ſilver is tried. *Life-mercies are heart-affecting-mercies; of great impreſſion and force, to enlarge pious hearts in the praiſes of God, ſo that ſuch know not how but to talk of Gods acts, and to ſpeak of and publiſh his wonderful works. Deep troubles, when the waters come in unto the Soul, are wont to produce vows: Vows muſt be paid,* It is better not vow, than to vow and not pay. *I may ſay, that as none knows what it is to fight and purſue ſuch an enemy as this, but they that have fought and purſued them: ſo none can imagine, what it is to be captivated, and enſlaved to ſuch Atheiſtical, proud, wild, cruel, barbarous, brutiſh, (in one word) diabolical Creatures as theſe, the worſt of the heathen; nor what difficulties, hardſhips, hazards, ſorrows, anxieties, and perplexities, do unavoidably wait upon ſuch a condition, but thoſe that have tried it. No ſerious ſpirit then (eſpecially knowing any thing of this Gentlewomans Piety) can imagine but that the vows of God are upon her. Excuſe her then if ſhe come thus into the publick, to pay thoſe Vows. Come and hear what ſhe hath to ſay.*

I am

The Preface to the Reader.

I am confident that no Friend of divine Providence, will ever repent his time and pains ſpent in reading over theſe ſheets; but will judge them worth peruſing again and again.

Here Reader, *you may ſee an inſtance of the Soveraignty of God, who doth what he will with his own as well as others; and who may ſay to him,* what doſt thou? *here you may ſee an inſtance of the Faith and Patience of the Saints, under the moſt heart-ſinking Tryals: here you may ſee, the Promiſes are breaſts full of Conſolation, when all the World beſides is empty, and gives nothing but ſorrow. That God is indeed the ſupream Lord of the World: ruling the moſt unruly, weakening the moſt cruel and ſalvage: granting his People mercy in the ſight of the moſt unmerciful: curbing the luſts of the moſt filthy, holding the hands of the violent, delivering the prey from the mighty, and gathering together the out-caſts of Iſrael. Once and again, you have heard, but here you may ſee, that power belongeth unto God: that our God is the God of Salvation: and to him belong the iſſues from Death. That our God is in the Heavens, and doth what ever pleaſes him. Here you have* Samſons *Riddle exemplified, and that great promiſe,* Rom. 8. 28. *verified:* Out of the Eater comes forth meat, and ſweetneſs out of the ſtrong; *The worſt of evils working together for the beſt good. How evident is it that the Lord hath made this Gentlewoman a gainer by all this Affliction, that ſhe can ſay, 'tis good for her, yea better that ſhe hath been, than ſhe ſhould not have been, thus afflicted.*

Oh how doth God ſhine forth in ſuch things as theſe!

Reader, *if thou getteſt no good by ſuch a Declaration as this, the fault muſt needs be thine own. Read therefore, peruſe, ponder, and from hence lay up ſomething from the experience of another, againſt thine own turn comes: that ſo thou alſo through patience and conſolation of the Scripture mayeſt have hope,*

PER AMICUM.

A Nar-

A Narrative of the Captivity and Reſtoration of Mrs. *Mary Rowlandſon.*

ON the tenth of *February*, 1675. came the *Indians* with great numbers upon *Lancaſter*. Their firſt coming was about Sunriſing. Hearing the noiſe of ſome Guns, we looked out; ſeveral Houſes were burning, and the Smoke aſcending to Heaven. There were five Perſons taken in one Houſe, the Father, and the Mother, and a ſucking Child they knock'd on the head; the other two they took, and carried away alive. There were two others, who being out of their Garriſon upon ſome occaſion, were ſet upon; one was knock'd on the head, the other eſcaped. Another there was who running along was ſhot and wounded, and fell down; he begged of them his Life, promiſing them Money (as they told me); but they would not hearken to him, but knock'd him on the head, ſtripped him naked, and ſplit open his Bowels. Another ſeeing many of the *Indians* about his Barn, ventured and went out, but was quickly ſhot down. There were three others belonging to the ſame Garriſon who were killed. The *Indians* getting up upon the Roof of the Barn, had advantage to ſhoot down upon them over their Fortification. Thus theſe murtherous Wretches went on, burning and deſtroying before them.

At length they came and beſet our own Houſe, and quickly it was the dolefulleſt day that ever mine eyes ſaw. The Houſe ſtood upon the edge of a Hill; ſome of the *Indians* got behind the Hill, others into the Barn, and others behind any thing that would ſhelter them: from all which Places they ſhot againſt the Houſe, ſo that the Bullets ſeemed to fly like Hail: and quickly they wounded one Man among us, then another, and then a third. About two Hours (according to my obſervation in that amazing time) they had been about the Houſe, before they could prevail to fire it, (which they did with Flax and Hemp which they brought out of the Barn, and there being no Defence about the Houſe, onely two Flankers, at two oppoſite Corners, and one of them not finiſhed.) They fired it once, and one ventured out and quenched it; but they quickly fired it again, and that took. Now is that dreadful Hour come, that I have often heard of, (in the time of the War, as it was the Caſe of others) but now mine Eyes ſee it. Some in our Houſe were fighting for their Lives, others wallowing in their Blood; the Houſe on fire over our Heads, and the bloody Heathen ready to knock us on the Head if we ſtirred out. Now might we hear Mothers and Children crying out for themſelves, and one another, *Lord, what ſhall we do!* Then I took my Children (and one of my Siſters, hers) to go forth and leave the Houſe:

Houſe: But as ſoon as we came to the Door and appeared, the *Indians* ſhot ſo thick; that the Bullets ratled againſt the Houſe, as if one had taken an handful of Stones and threw them; ſo that we were fain to give back. We had ſix ſtout Dogs belonging to our Garriſon, but none of them would ſtir, though another time, if an *Indian* had come to the Door, they were ready to fly upon him, and tear him down. The Lord hereby would make us the more to acknowledge his Hand, and to ſee that our Help is always in him. But out we muſt go, the Fire increaſing, and coming along behind us roaring, and the *Indians* gaping before us with their Guns, Spears, and Hatchets, to devour us. No ſooner were we out of the Houſe, but my Brother-in-Law (being before wounded (in defending the Houſe) in or near the Throat) fell down dead, whereat the *Indians* ſcornfully ſhouted, and hallowed, and were preſently upon him, ſtripping off his Clothes. The Bullets flying thick, one went thorow my Side, and the ſame (as would ſeem) thorow the Bowels and Hand of my dear Child in my Arms. One of my elder Siſters Children (named *William*) had then his Leg broken, which the *Indians* perceiving, they knock'd him on the head. Thus were we butchered by thoſe mercileſs Heathen, ſtanding amazed, with the Blood running down to our Heels. My elder Siſter being yet in the Houſe, and ſeeing thoſe woful Sights, the Infidels haling Mothers one way, and Children another, and ſome wallowing in their Blood, and her elder Son telling her that (her Son) *William* was dead, and my ſelf was wounded; ſhe ſaid, And *Lord, let me die with them*: Which was no ſooner ſaid, but ſhe was ſtruck with a Bullet, and fell down dead over the Threſhold. I hope ſhe is reaping the Fruit of her good Labours, being faithful to the Service of God in her Place. In her younger years ſhe lay under much trouble upon Spiritual accounts, till it pleaſed God to make that precious Scripture take hold of her Heart, 2 *Cor.* 12. 9. *And he ſaid unto me, My grace is ſufficient for thee.* More than twenty years after I have heard her tell, how ſweet and comfortable that Place was to her. But to return: The *Indians* laid hold of us, pulling me one way, and the Children another, and ſaid, *Come, go along with us:* I told them, they would kill me: They anſwered, *If I were willing to go along with them, they would not hurt me.*

O the doleful Sight that now was to behold at this Houſe! *Come, behold the Works of the Lord, what deſolation he has made in the Earth.* Of thirty ſeven Perſons who were in this one Houſe, none eſcaped either preſent Death, or a bitter Captivity, ſave onely one, who might ſay as he, *Job* 1. 15. *And I onely am eſcaped alone to tell the News.* There were twelve killed, ſome ſhot, ſome ſtabb'd with their Spears, ſome knock'd down with their Hatchets. When we are in proſperity, Oh the Little that we think of ſuch dreadful Sights, and to ſee our dear Friends and Relations lie bleeding out their Heart-blood upon the Ground! There was one who was chopp'd into the Head with a Hatchet, and ſtripp'd naked, and yet was crawling up and down. It is a ſolemn Sight to ſee ſo many Chriſtians lying in their Blood,

ſome

ſome here, and ſome there, like a company of Sheep torn by Wolves. All of them ſtript naked by a company of hell-hounds, roaring, ſinging, ranting and inſulting, as if they would have torn our very hearts out, yet the Lord by his Almighty power, preſerved a number of us from death, for there were twenty four of us taken alive: and carried Captive.

I had often before this ſaid, that if the *Indians* ſhould come, I ſhould chuſe rather to be killed by them, than taken alive: but when it came to the trial my mind changed: their glittering Weapons ſo daunted my Spirit, that I choſe rather to go along with thoſe (as I may ſay) ravenous Bears, than that moment to end my daies. And that I may the better declare what happened to me during that grievous Captivity, I ſhall particularly ſpeak of the ſeveral Removes we had up and down the Wilderneſs.

The firſt Remove. Now away we muſt go with thoſe Barbarous Creatures, with our bodies wounded and bleeding, and our hearts no leſs than our bodies. About a mile we went that night; up upon a hill within ſight of the Town where they intended to lodge. There was hard by a vacant houſe (deſerted by the Engliſh before, for fear of the *Indians*) I asked them whether I might not lodge in the houſe that night? to which they anſwered, what will you love *Engliſh-men* ſtill? this was the doleſulleſt night that ever my eyes ſaw. Oh the roaring, and ſinging, and dancing, and yelling of thoſe black creatures in the night, which made the place a lively reſemblance of hell: And as miſerable was the waſte that was there made, of Horſes, Cattle, Sheep, Swine, Calves, Lambs, Roaſting Pigs, and Fowls (which they had plundered in the Town) ſome roaſting, ſome lying and burning, and ſome boyling, to feed our mercileſs Enemies; who were joyful enough though we were diſconſolate. To add to the doleſulneſs of the former day, and the diſmalneſs of the preſent night, my thoughts ran upon my loſſes and ſad bereaved condition. All was gone, my Husband gone (at leaſt ſeparated from me, he being in the Bay; and to add my grief, the *Indians* told me they would kill him as he came homeward) my Children gone, my Relations and Friends gone, our houſe and home, and all our comforts within door, and without, all was gone (except my life) and I knew not but the next moment that might go too.

There remained nothing to me but one poor wounded Babe, and it ſeemed at preſent worſe than death, that it was in ſuch a pitiful condition, beſpeaking Compaſſion, and I had no refreſhing for it, nor ſuitable things to revive it. Little do many think, what is the ſavageneſs and bruitiſhneſs of this barbarous Enemy! even thoſe that ſeem to profeſs more than others among them, when the *Engliſh* have fallen into their hands.

Thoſe ſeven that were killed at *Lancaſter* the ſummer before upon a Sabbath day, and the one that was afterward killed upon a week day, were ſlain and mangled in a barbarous manner, by one-ey'd *John*, and *Marlborough's* Praying *Indians*, which Capt. *Moſely* brought to *Boſton*, as the *Indians* told me.

The ſecond Remove But now (the next morning) I muſt turn my back upon the Town, and travel with them into the vaſt and deſolate Wilderneſs, I know not whither. It is not my tongue, or pen can expreſs the ſorrows of my heart, and bitterneſs of my ſpirit, that I had at this departure: But God was with me, in a wonderful manner, carrying me along, and bearing up my Spirit, that it did not quite fail. One of the *Indians* carried my poor wounded Babe upon a horſe: it went moaning all a long, I ſhall die, I ſhall die. I went on foot after it, with ſorrow that cannot be expreſt. At length I took it off the Horſe, and carried it in my arms, till my ſtrength failed, and *I* fell down with it. Then they ſet me upon a horſe, with my wounded Child in my lap, and there being no Furniture upon the horſe back; as we were going down a ſteep hill, we both fell over the horſes head, at which they like inhuman creatures laught, and rejoiced to ſee it, though I thought we ſhould there have ended our dayes, as overcome with ſo many difficulties. But the Lord renewed my ſtrength ſtill, and carried me along, that I might ſee more of his power, yea, ſo much that *I* could never have thought of, had *I* not experienced it.

After this it quickly began to Snow, and when night came on, they ſtopt: and now down I muſt ſit in the Snow, (by a little fire, and a few boughs behind me) with my ſick Child in my lap; and calling much for water, being now (thorough the wound) fallen into a violent Fever. (My own wound alſo growing ſo ſtiff, that I could ſcarce ſit down or riſe up) yet ſo it muſt be, that I muſt ſit all this cold winter night, upon the cold ſnowy ground, with my ſick Child in my arms, looking that every hour would be the laſt of its life; and having no Chriſtian Friend near me, either to comfort or help me. Oh I may ſee the wonderful power of God, that my Spirit did not utterly ſink under my affliction; ſtill the Lord upheld me with his gracious and merciful Spirit, and we were both alive to ſee the light of the next morning.

The third Remove. The morning being come, they prepared to go on their way: one of the *Indians* got up upon a horſe, and they ſet me up behind him with my poor ſick Babe in my lap. A very wearifome and tedious day I had of it; what with my own wound, and my Childs being ſo exceeding ſick, and in a lamentable Condition with her wound. It may eaſily be judged what a poor feeble condition we were in, there being not the leaſt crumb of refreſhing that came within either of our mouths, from Wedneſday night to Saturday night, except only a little cold water. This day in the afternoon, about an hour by Sun, we came to the place where they intended, *viz.* an *Indian Town* called *Wenimeſſet*, Northward of *Quabang*. When we were come, Oh the Number of *Pagans* (now mercileſs Enemies) that there came about me, that I may ſay as *David*, Pſal. 27. 13. *I had fainted, unleſs I had believed*, &c. The next day was the Sabbath: I then remembred how careleſs I had been of Gods holy time: how many Sabbaths I had loſt and miſpent, and how evilly I had walked in Gods ſight; which lay ſo cloſe upon my Spirit, that

it was eaſie for me to ſee how righteous it was with God to cut off the threed of my life, and caſt me out of his preſence for ever. Yet the Lord ſtill ſhewed mercy to me, and upheld me; and as he wounded me with one hand, ſo he healed me with the other. This day there came to me one *Robert Pepper* (a Man belonging to *Roxbury*,) who was taken in Capt. *Beers* his fight; and had been now a conſiderable time with the *Indians*; and up with them almoſt as far as *Albany* to ſee King *Philip*, as he told me, and was now very lately come with them into theſe parts. Hearing I ſay that I was in this *Indian* Town he obtained leave to come and ſee me. He told me he himſelf was wounded in the Leg at Capt. *Beers* his fight; and was not able ſometime to go, but as they carried him, and that he took oaken leaves and laid to his wound, and through the bleſſing of God, he was able to travel again. Then I took Oaken leaves and laid to my ſide, and with the bleſſing of God it cured me alſo; yet before the cure was wrought, I may ſay as it is in *Pſal.* 38. 5, 6. *My wounds ſtink and are corrupt, I am troubled, I am bowed down greatly, I go mourning all the day long.* I ſate much alone with a poor wounded Child in my lap, which moaned night and day, having nothing to revive the body, or chear the Spirits of her: but inſtead of that, ſometimes one Indian would come and tell me, one hour, and your Maſter will knock your Child in the head, and then a ſecond, and then a third, your Maſter will quickly knock your child in the head.

This was the Comfort I had from them; miſerable comforters are ye all, as he ſaid. Thus nine dayes I ſat upon my knees, with my babe in my lap, till my fleſh was raw again: my child being even ready to depart this ſorrowful world, they bad me carry it out, to another Wigwam: (I ſuppoſe becauſe they would not be troubled with ſuch ſpectacles.) Whither I went with a very heavy heart, and down I ſate with the picture of death in my lap. About two hours in the Night, my ſweet Babe like a Lamb departed this life, on *Feb.* 18. 1675. it being about ſix years and five months old. It was nine dayes (from the firſt wounding) in this Miſerable condition, without any refreſhing of one nature or other, except a little cold water. I cannot but take notice, how at another time I could not bear to be in the room where any dead perſon was, but now the caſe is changed: I muſt and could lye down by my dead Babe, ſide by ſide, all the night after. I have thought ſince of the wonderful goodneſs of God to me, in preſerving me ſo in the uſe of my reaſon and ſenſes, in that diſtreſſed time, that I did not uſe wicked and violent means to end my own miſerable life. In the morning, when they underſtood that my child was dead, they ſent for me home to my Maſters Wigwam: (by my Maſter in this writing muſt be underſtood *Quannopin*, who was a Saggamore and married King *Philips* wives Siſter; not that he firſt took me, but I was ſold to him by another *Narrhaganſet Indian*, who took me when firſt I came out of the Garriſon) I went to take up my dead Child in my arms to carry it with me, but they bid me let it alone: there was no reſiſting, but go

I muſt and leave it. When I had been a while at my Maſters wigwam, I took the firſt opportunity I could get, to go look after my dead child: when *I* came I asked them what they had done with it? they told me it was upon the hill: then they went and ſhewed me where it was, where I ſaw the ground was newly digged, and there they told me they had buried it; there I left that child in the Wilderneſs, and muſt commit it, and my ſelf alſo in this Wilderneſs condition, to him who is above all. God having taken away this dear child, I went to ſee my daughter *Mary*, who was at this ſame *Indian Town*, at a Wigwam not very far off, though we had little liberty or opportunity to ſee one another: ſhe was about ten years old, and taken from the door at firſt by a Praying *Indian*, and afterward ſold for a gun. When *I* came in ſight ſhe would fall a weeping; at which they were provoked, and would not let me come near her, but bade me be gone: which was a heart-cutting word to me. *I* had one child dead, another in the wilderneſs, *I* knew not where, the third they would not let me come near to: *Me* (as he ſaid) *have ye bereaved of my Children, Joſeph is not, and Simeon is not, and ye will take Benjamin alſo, all theſe things are againſt me.* *I* could not ſit ſtill in this condition, but kept walking from one place to another. And as *I* was going along, my heart was even overwhelmed with the thoughts of my condition, and that *I* ſhould have Children, and a Nation which *I* knew not ruled over them. Whereupon *I* earneſtly intreated the Lord, that he would conſider my low eſtate, and ſhew me a token for good, and if it were his bleſſed will, ſome ſign and hope of ſome relief. And indeed quickly the Lord anſwered, in ſome meaſure, my poor Prayer: For as *I* was going up and down mourning and lamenting my condition, my Son came to me, and asked me how *I* did? *I* had not ſeen him before, ſince the deſtruction of the Town: and *I* knew not where he was, till *I* was informed by himſelf, that he was amongſt a ſmaller parcel of *Indians*, whoſe place was about ſix miles off, with tears in his eyes, he asked me whether his Siſter *Sarah* was dead? and told me he had ſeen his Siſter *Mary*; and prayed me, that *I* would not be troubled in reference to himſelf. The occaſion of his coming to ſee me at this time was this: There was, as *I* ſaid, about ſix miles from us, a ſmall Plantation of *Indians*, where it ſeems he had been during his Captivity: and at this time, there were ſome Forces of the *Indians* gathered out of our company, and ſome alſo from them (amongſt whom was my Sons Maſter) to go to aſſault and burn *Medfield*: in this time of the abſence of his Maſter, his Dame brought him to ſee me. *I* took this to be ſome gracious Anſwer, to my earneſt and unfeigned deſire. The next day, *viz.* to this, the *Indians* returned from *Medfield*: (all the Company, for thoſe that belonged to the other ſmaller company, came thorow the Town that now we were at) But before they came to us, Oh the outragious roaring and hooping that there was! They began their din about a mile before they came to us. By their noiſe and hooping they ſignified how many they had deſtroyed: (which was at that time twenty three) Thoſe that were with us at home, were gathered together

together as ſoon as they heard the hooping, and every time that the other went over their number, theſe at home gave a ſhout, that the very Earth rang again. And thus they continued till thoſe that had been upon the expedition were come up to the Saggamores Wigwam; and then Oh the hideous inſulting and triumphing that there was over ſome *Engliſh-mens* Scalps, that they had taken (as their manner is) and brought with them. *I* cannot but take notice of the wonderful mercy of God to me in thoſe afflictions, in ſending me a Bible: one of the *Indians* that came from *Medfield* fight and had brought ſome plunder; came to me, and asked me, if I would have a Bible, he had got one in his Basket, I was glad of it, and asked him, whether he thought the *Indians* would let me read? he anſwered yes: ſo I took the Bible, and in that melancholly time, it came into my mind to read firſt the 28 *Chapter* of *Deuteronomie*, which I did, and when I had read it, my dark heart wrought on this manner, that there was no mercy for me, that the bleſſings were gone, and the curſes came in their room, and that I had loſt my opportunity. But the Lord helped me ſtill to go on reading, till I came to *Chap.* 30. the ſeven firſt verſes: where I found there was mercy promiſed again, if we would return to him, by repentance: and though we were ſcattered from one end of the earth to the other, yet the Lord would gather us together, and turn all thoſe curſes upon our Enemies. I do not deſire to live to forget this Scripture, and what comfort it was to me.

Now the *Indians* began to talk of removing from this place, ſome one way, and ſome another. There were now beſides my ſelf nine *Engliſh* Captives in this place (all of them Children, except one Woman) I got an opportunity to go and take my leave of them; they being to go one way, and I another. I asked them whether they were earneſt with God for deliverance; they all told me, they did as they were able; and it was ſome comfort to me, that the Lord ſtirred up Children to look to him. The Woman, *viz.* Good wife *Joſlin* told me, ſhe ſhould never ſee me again, and that ſhe could find in her heart to run away: I wiſht her not to run away by any means, for we were near thirty miles from any *Engliſh* Town, and ſhe very big with Child and had but one week to reckon: and another Childe, in her Arms, two years old, and bad rivers there were to go over, and we were feeble with our poor and courſe entertainment. I had my Bible with me, I pulled it out, and asked her, whether ſhe would read; we opened the Bible, and lighted on *Pſal.* 27. in which Pſalm we eſpecially took notice of that, *ver. ult. Wait on the Lord, be of good courage, and he ſhall ſtrengthen thine Heart, wait I ſay on the Lord.*

The fourth Remove. And now muſt I part with that little company that I had. Here I parted from my daughter *Mary*, (whom I never ſaw again till I ſaw her in *Dorcheſter*, returned from Captivity) and from four little Couſins and Neighbours, ſome of which *I* never ſaw afterward, the Lord only knows the end of them. Amongſt them alſo was that poor woman before mentioned, who came to a ſad end, as ſome of the company told me in my travel:

ſhe

ſhe having much grief upon her Spirit, about her miſerable condition, being ſo near her time, ſhe would be often asking the *Indians* to let her go home; they not being willing to that, and yet vexed with her importunity, gathered a great company together about her, and ſtript her naked, and ſet her in the midſt of them: and when they had ſung and danced about her (in their helliſh manner) as long as they pleaſed: they knockt her on the head, and the child in her arms with her: when they had done that, they ma dea fire and put them both into it: and told the other Children that were with them, that if they attempted to go home they would ſerve them in like manner: The Children ſaid ſhe did not ſhed one tear, but prayed all the while. But to return to my own Journey: we travelled about half a day or a little more, and came to a deſolate place in the Wilderneſs; where there were no Wigwams or Inhabitants before: we came about the middle of the afternoon to this place; cold, and wet, and ſnowy, and hungry, and weary, and no refreſhing (for man) but the cold ground to ſit on, and our poor *Indian cheer*.

Heart-aking thoughts here I had about my poor Children, who were ſcattered up and down amongſt the wild Beaſts of the Foreſt: my head was light and dizzy (either through hunger, or hard lodging, or trouble, or all together) my knees feeble, my body raw by ſitting double night and day, that *I* cannot expreſs to man the affliction that lay upon my Spirit, but the Lord helped me at that time to expreſs it to himſelf. I opened my Bible to read, and the Lord brought that precious Scripture to me, *Jer.* 31. 16. *Thus ſaith the Lord, refrain thy voice from weeping, and thine eyes from tears, for thy work ſhall be rewarded, and they ſhall come again from the land of the Enemy.* This was a ſweet Cordial to me, when *I* was ready to faint; many and many a time, have *I* ſate down, and wept ſwetely over this Scripture. At this place we continued about four days.

The fifth Remove. The occaſion (as I thought) of their moving at this time, was, the *Engliſh Army* its being near and following them: For they went as if they had gone for their lives, for ſome conſiderable way; and then they made a ſtop, and choſe out ſome of their ſtouteſt men, and ſent them back to hold the *Engliſh* Army in play whilſt the reſt eſcaped; and then like *Jehu* they marched on furiouſly, with their old, and with their young: ſome carried their old decrepit Mothers, ſome carried one, and ſome another. Four of them carried a great *Indian* upon a Bier: but going through a thick Wood with him they were hindered, and could make no haſte; whereupon they took him upon their backs, and carried him, one at a time, till we came to *Bacquang* River. Upon a Fryday a little after noon we came to this River. When all the Company was come up, and were gathered together, I thought to count the number of them, but they were ſo many, and being ſomewhat in motion, it was beyond my skill. *In* this Travel, becauſe of my wound, *I* was ſomewhat favoured in my load; I carried only my knitting-work, and two quarts of parched Meal: Being very faint I asked my Miſtreſs to give me

me one ſpoonful of the Meal, but ſhe would not give me a taſte. They quickly fell to cutting dry trees, to make rafts to carry them over the River: and ſoon my turn came to go over: By the advantage of ſome bruſh which they had laid upon the Raft to ſit on; I did not wet my foot, (when many of themſelves at the other end were mid-leg-deep) which cannot but be acknowledged as a favour of God to my weakned body, it being a very cold time. I was not before acquainted with ſuch kind of doings or dangers. *When thou paſſeſt through the waters I will be with thee, and through the rivers they ſhall not overflow thee.* Iſai 43. 2. A certain number of us got over the river that night, but it was the night after the Sabbath before all the company was got over. On the Saturday they boyled an old Horſes leg (which they had got) and ſo we drank of the broth; as ſoon as they thought it was ready, and when it was almoſt all gone, they filled it up again.

The firſt week of my being among them, *I* hardly ate any thing: the ſecond week I found my ſtomach grow very faint for want of ſomething; and yet 'twas very hard to get down their filthy traſh: but the third week (though I could think how formerly my ſtomach would turn againſt this or that, and *I* could ſtarve and die before *I* could eat ſuch things, yet) they were pleaſant and ſavoury to my taſte. *I* was at this time knitting a pair of white Cotton Stockins for my Miſtriſs: and *I* had not yet wrought upon the Sabbath day: when the Sabbath came they bad me go to work; *I* told them it was Sabbath-day, and deſired them to let me reſt, and told them *I* would do as much more to morrow: to which they anſwered me, they would break my face. And here I cannot but take notice of the ſtrange providence of God in preſerving the Heathen: They were many hundreds, old and young, ſome ſick and ſome lame, many had *Papooſes* at their backs, the greateſt number (at this time with us) were *Squaws*; and they travelled with all they had, bag and baggage, and yet they got over this River aforeſaid: and on Monday they ſet their Wigwams on fire, and away they went: on that very day came the *Engliſh* Army after them to this River, and ſaw the ſmoke of their Wigwams; and yet this River put a ſtop to them. God did not give them courage or activity to go over after us: we were not ready for ſo great a mercy as victory and deliverance: if we had been, God would have found out a way for the *Engliſh* to have paſſed this River, as well as for the *Indians* with their *Squaws* and *Children*, and all their *Luggage*. *Oh that my people had hearkened to me, and Iſrael had walked in my wayes, I ſhould ſoon have ſubdued their Enemies, and turned my hand againſt their Adverſaries*, Pſal. 81. 13, 14.

The ſixth Remove. On Monday (as I ſaid) they ſet their Wigwams on fire, and went away. It vvas a cold morning; and before us there vvas a great Brook vvith Ice on it: ſome vvaded through it, up to the knees and higher: but others vvent till they came to a Beaver-Dam, and I amongſt them, vvhere thorough the good providence of God, I did not vvet my foot. I vvent along that day, mourning and lamenting, leaving farther my ovvn Countrey,

Countrey, and travelling into the vaſt and howling Wilderneſs; and I underſtood ſomething of *Lots* Wife's Temptation, when ſhe looked back: we came that day to a great Swamp; by the ſide of which we took up our lodging that night. When I came to the brow of the hill, that looked toward the Swamp, I thought we had been come to a great *Indian Town*, (though there were none but our own Company) the *Indians* were as thick as the Trees; it ſeemed as if there had been a thouſand Hatchets going at once: if one looked before one, there was nothing but *Indians*, and behind one, nothing but *Indians*; and ſo on either hand: I my ſelf in the midſt, and no Chriſtian Soul near me, and yet how hath the Lord preſerved me in ſafety! Oh the experience that I have had of the goodneſs of God, to me and mine!

The ſeventh Remove. After a reſtleſs and hungry night there, we had a wearisome time of it the next day. The Swamp by which we lay, was asit were, a deep Dungeon, and an exceeding high and ſteep hill before it. Before I got to the top of the hill, I thought my heart and legs and all would have broken, and failed me. What through faintneſs and ſoreneſs of Body, it was a grievous day of Travel to me. As we went along, I ſaw a place where *Engliſh* Cattle had been: that was a comfort to me, ſuch as it was: quickly after that we came to an *Engliſh* path, which ſo took with me, that I thought I could there have freely lyen down and died. That day, a little after-noon, we came to *Squaukheag*; where the *Indians* quickly ſpread themſelves over the deſerted *Engliſh* Fields, gleaning what they could find; ſome pickt up Ears of Wheat, that were crickled down; ſome found ears of *Indian Corn*; ſome found Ground-nuts, and others heaves of Wheat, that were frozen together in the Shock, and went to threſhing of them out. My ſelf got two Ears of *Indian Corn*, and whilſt I did but turn my back, one of them was ſtollen from me, which much troubled me. There came an *Indian* to them at that time, with a Basket of *Horſe-liver*: I asked him to give me a piece: what (ſayes he) can you eat Horſe-liver? I told him, I would try, if he would give a piece; which he did: and I laid it on the coals to roſt; but before it was half ready, they got half of it away from me; ſo that I was fain to take the reſt and eat it as it was with the blood about my mouth, and yet a ſavoury bit it was to me: For to the hungry Soul every bitter thing is ſweet. A ſolemn ſight methought it was, to ſee whole fields of Wheat, and Indian Corn forſaken and ſpoiled: and the remanders of them to be food for our mercileſs Enemies. That night we had a meſs of Wheat for our ſupper.

The eighth Remove. On the morrow morning we muſt go over the River, *i.e. Connecticot*, to meet with King *Philip*, two Cannoos full, they had carried over, the next turn I my ſelf was to go; but as my foot was upon the Cannoo to ſtep in, there was a ſudden outcry among them, and I muſt ſtep back: and inſtead of going over the River, I muſt go four or five miles up the River farther northward. Some of the *Indians* ran one way, and ſome another. The cauſe of this rout was as I thought their eſpying ſome *Engliſh* Scouts, who were thereabout.

In

In this travel up the River; about noon the Company made a ſtop, and ſate down; ſome to eat, and others to reſt them. As I ſate amongſt them, muſing of things paſt, my Son *Joſeph* unexpectedly came to me: we asked of each others welfare; bemoaning our doleful condition, and the change that had come upon us: we had Husband and Father, and Children and Siſters, and Friends and Relations, and Houſe, and Home, and many Comforts of this life: but now we might ſay as *Job*, *Naked came I out of my mothers womb, and naked ſhall I return, The Lord gave, and the Lord hath taken away, bleſſed be the Name of the Lord.* I asked him whether he would read? he told me, he earneſtly deſired it. I gave him my Bible, and he lighted upon that comfortable Scripture, *Pſal.* 118. 17, 18. *I ſhall not die but live, and declare the works of the Lord: The Lord hath chaſtened me ſore, yet he hath not given me over to death.* Look here *Mother*, (ſayes he) did you read this? And here I may take occaſion to mention one principal ground of my ſetting forth theſe few Lines; even as the Pſalmiſt ſayes, To declare the works of the Lord, and his wonderful power in carrying us along, preſerving us in the Wilderneſs, while under the Enemies hand, and returning of us in ſafety again. And his goodneſs in bringing to my hand ſo many comfortable and ſuitable Scriptures in my diſtreſs. But to Return: We travelled on till night; and in the morning we muſt go over the River to *Philip*'s Crew. When I was in the Cannoo, I could not but be amazed at the numerous Crew of Pagans, that were on the Bank on the other ſide. When I came aſhore, they gathered all about me, I ſitting alone in the midſt: I obſerved they asked one another Queſtions, and laughed, and rejoyced over their Gains and Victories. Then my heart began to faile: and I fell a weeping; which was the firſt time to my remembrance, that I wept before them. Although I had met with ſo much Affliction, and my heart was many times ready to break, yet could I not ſhed one tear in their ſight; but rather had been all this while in a maze, and like one aſtoniſhed; but now I may ſay, as *Pſal.* 137. 1. *By the Rivers of* Babylon, *there we ſate down, yea, we wept when we remembred Zion.* There one of them asked me, why I wept; I could hardly tell what to ſay; yet I anſwered, they would kil me: No, ſaid he, none will hurt you. Then came one of them, and gave me two ſpoonfuls of Meal (to comfort me) and another gave me half a pint of Peaſe, which was more worth than many Buſhels at another time. Then I went to ſee King *Philip*; he bade me come in, and ſit down, and asked me whether I would ſmoak it (an uſual Complement now a days amongſt Saints and Sinners.) But this no way ſuited me. For though I had formerly uſed Tobacco, yet I had left it ever ſince I was firſt taken. *It ſeems to be a Bait the Devil layes to make men loſe their precious time*: I remember with ſhame, how formerly, when I had taken two or three Pipes, I was preſently ready for another, ſuch a bewitching thing it is: But I thank God, he has now given me power over it; ſurely there are many who may be better imployed, than to lye ſucking a ſtinking Tobacco-pipe.

Now the *Indians* gather their Forces to go againſt *North-hampton*: over night one went about yelling and hooting to give notice of the deſign. Whereupon they fell to boyling of Ground Nuts, and parching of Corn, (as many as had it) for their Proviſion: and in the morning away they went. During my abode in this place *Philip* ſpake to me to make a ſhirt for his Boy, which I did; for which he gave me a ſhilling; I offered the money to my Maſter, but he bade me keep it: and with it I bought a piece of Horſe-fleſh. Afterwards I made a Cap for his Boy, for which he invited me to Dinner: I went, and he gave me a Pancake, about as big as two fingers; it was made of parched Wheat, beaten and fryed in Bears-greaſe, but I thought I never taſted pleaſanter meat in my life. There was a Squaw who ſpake to me to make a ſhirt for her Sannup; for which ſhe gave me a piece of Bear. Another asked me to knit a pair of Stockins, for which ſhe gave me a quart of Peaſe. I Boyled my Peaſe and Bear together, and invited my Maſter and Miſtreſs to Dinner: but the proud Goſſip, becauſe I ſerved them both in one Diſh, would eat nothing, except one bit that he gave her upon the point of his Knife. Hearing that my Son was come to this place, I went to ſee him, and found him lying flat upon the ground: I asked him how he could ſleep ſo? he anſwered me, that he was not aſleep, but at Prayer; and lay ſo, that they might not obſerve what he was doing. I pray God, he may remember theſe things now he is returned in ſafety. At this place (the Sun now getting higher) what with the beams and heat of the Sun, and the ſmoak of the Wigwams, I thought I ſhould have been blind: I could ſcarce diſcern one Wigwam from another. There was here one *Mary Thurſton* of *Medfield*, who ſeeing how it was with me, lent me a Hat to wear; but as ſoon as I was gone, the Squaw (who owned that *Mary Thurſton*) came running after me, and got it away again. Here there was a Squaw who gave me one ſpoonful of Meal, I put it in my Pocket to keep it ſafe: yet notwithſtanding ſome body ſtole it, but put five *Indian Corns* in the room of it: which Corns were the greateſt Proviſion I had in my travel for one day.

The *Indians* returning from *North-hampton*, brought with them ſome Horſes and Sheep, and other things which they had taken; I deſired them, that they would carry me to *Albany* upon one of thoſe Horſes, and ſell me for Powder; for ſo they had ſometimes diſcourſed. I was utterly hopeleſs of getting home on foot, the way that I came. I could hardly bear to think of the many weary ſteps I had taken, to come to this place.

The ninth Remove. But inſtead of going either to *Albany* or homeward we muſt go five miles up the River, and then go over it. Here we abode a while. Here lived a ſorry *Indian*, who ſpake to me to make him a ſhirt, when I had done it, he would pay me nothing. But he living by the River ſide, where I often went to fetch water, I would often be putting him in mind, and calling for my pay: at laſt, he told me, if I would make another ſhirt, for a Papoos

not

not yet born, he would give me a knife, which he did, when I had done it. I carried the knife in, and my Maſter asked me to give it him, and I was not a little glad that I had any thing that they would accept of, and be pleaſed with. When we were at this place my Maſters Maid came home, ſhe had been gone three Weeks into the *Narrhaganſet Country*, to fetch Corn, where they had ſtored up ſome in the ground: ſhe brought home about a peck and half of Corn. This was about the time that their great Captain (*Naananto*) was killed in the *Narrhaganſet* Country.

My Son being now about a mile from me, I asked liberty to go and ſee him, they bade me go, and away I went; but quickly loſt my ſelf, travelling over Hills and through Swamps, and could not find the way to him. And I cannot but admire at the wonderful power and goodneſs of God to me, in that though I was gone from home, and met with all ſorts of *Indians*, and thoſe I had no knowledge of, and there being no *Chriſtian Soul* near me; yet not one of them offered the leaſt imaginable miſcarriage to me. I turned homeward again, and met with my Maſter; he ſhewed me the way to my Son. When I came to him I found him not well; and withal he had a Boyl on his ſide, which much troubled him: we bemoaned one another a while, as the Lord helped us, and then I returned again. When I was returned, I found my ſelf as unſatisfied as I was before. I went up and down moaning and lamenting: and my ſpirit was ready to ſink, with the thoughts of my poor Children: my Son was ill, and I could not but think of his mournful looks: and no *Chriſtian Friend* was near him, to do any office of love for him, either for Soul or Body. And my poor Girl, I knew not where ſhe was, nor whether ſhe was ſick, or well, or alive, or dead. I repaired under theſe thoughts to my Bible (my great comforter in that time) and that Scripture came to my hand, *Caſt thy burden upon the Lord and he ſhall ſuſtain thee*, Pſal. 55. 22.

But I was fain to go and look after ſomething to ſatisfie my hunger: and going among the Wigwams, I went into one, and there found a Squaw who ſhewed her ſelf very kind to me, and gave me a piece of Bear. I put it into my pocket, and came home; but could not find an opportunity to broil it, for fear they would get it from me, and there it lay all that day and night in my ſtinking pocket. In the morning I went again to the ſame Squaw, who had a Kettle of Ground-nuts boyling: I asked her to let me boyle my piece of Bear in her Kettle, which ſhe did, and gave me ſome Ground-nuts to eat with it, and I cannot but think how pleaſant it was to me. I have ſeen Bear bakedvery handſomly amongſt the *Engliſh*, and ſome liked it, but the thoughts that it was Bear, made me tremble: but now that was ſavoury to me that one would think was enough to turn the ſtomach of a bruit-Creature.

One bitter cold day, I could find no room to ſit down before the fire: I went out, and could not tell what to do, but I went into another Wigwam where they were alſo ſitting round the fire: but the Squaw laid a skin for me, and bid me ſit down; and gave me ſome Ground-nuts, and bade me come

again; and told me they would buy me if they were able; and yet theſe were Strangers to me that I never knew before.

The tenth Remove. That day a ſmall part of the Company removed about three quarters of a mile, intending farther the next day. When they came to the place where they intended to lodge, and had pitched their Wigwams; being hungry, *I* went again back to the place we were before at, to get ſomething to eat: being incouraged by the Squaws kindneſs, who bade me come again; vvhen I was there, there came an *Indian* to look after me: vvho vvhen he had found me, kickt me all along: I went home and found Veniſon roaſting that night, but they would not give me one bit of it. Sometimes I met with Favour, and ſometimes with nothing but Frovvns.

The eleventh Remove. The next day in the morning they took their Travel, intending a dayes journey up the River, I took my load at my back, and quickly we came to vvade over a River: and paſſed over tireſome and vvearyſome Hills. One Hill vvas ſo ſteep, that I vvas fain to creep up, upon my knees: and to hold by the tvvigs and buſhes to keep my ſelf from falling backvvard. My head alſo vvas ſo light, that I uſually reeled as I vvent, but I hope all thoſe vvearyſome ſteps that I have taken, are but a forvvarding of me to the Heavenly reſt. *I know, O Lord, that thy Judgments are right, and that thou in faithfulneſs haſt afflicted me*, Pſal. 119. 75.

The twelfth Remove. It vvas upon a Sabbath day morning, that they prepared for their Travel. This morning, I asked my Maſter vvhether he vvould ſell me to my Husband? he anſvvered *Nux*; vvhich did much rejoyce my ſpirit. My Miſtriſs, before vve vvent, vvas gone to the burial of a *Papoos*; and returning, ſhe found me ſitting, and reading in my Bible: ſhe ſnatched it haſtily out of my hand, and threvv it out of doors; I ran out, and catcht it up, and put it into my pocket, and never let her ſee it afterward. Then they packed up their things to be gone, and gave me my load, I complained it vvas too heavy, vvhereupon ſhe gave me a ſlap in the face, and bade me go: *I* lifted up my heart to God, hoping that Redemption vvas not far off: and the rather becauſe their inſolency grevv vvorſe and vvorſe.

But the thoughts of my going homevvard (for ſo vve bent our courſe) much cheared my Spirit, and made my burden ſeem light, and almoſt nothing at all. But (to my amazement and great perplexity) the ſcale vvas ſoon turned: for vvhen vve had gone a little vvay, on a ſudden my Miſtriſs gives out, ſhe vvould go no further, but turn back again, and ſaid *I* muſt go back again vvith her, and ſhe called her Sannup, and vvould have had him gone back alſo, but he vvould not, but ſaid, he vvould go on, and come to us again in three dayes. My Spirit vvas upon this (*I* confeſs) very impatient and almoſt outragious. *I* thought *I* could as vvell have died as vvent back. *I* cannot declare the trouble that *I* vvas in about it: but yet back again *I* muſt go. As ſoon as *I* had an opportunity, *I* took my Bible to read,

and

and that quieting Scripture came to my hand, *Pſal.* 46. 10. *Be ſtill, and know that I am God*; which ſtilled my ſpirit for the preſent: but a ſore time of trial I concluded I had to go through. My Maſter being gone, who ſeemed to me the beſt Friend that I had of an *Indian*, both in cold and hunger, and quickly ſo it proved. Down I ſat, with my Heart as full as it could hold, and yet ſo hungry that I could not ſit neither: but going out to ſee what I could find, and walking among the Trees, I found ſix Acorns and two Cheſnuts, which were ſome refreſhment to me. Towards night I gathered me ſome ſticks for my own comfort, that I might not lye a Cold: but when we came to lye down, they bade me go out, and lye ſomewhere elſe, for they had company (they ſaid) come in more than their own: I told them I could not tell where to go, they bade me go look: I told them, if I went to another *Wigwam* they would be angry, and ſend me home again. Then one of the Company drew his Sword, and told me he would run me through if I did not go preſently. Then was I fain to ſtoop to this rude fellow, and to go out in the Night, I knew not whither. Mine eyes have ſeen that Fellow afterwards walking up and down in *Boſton*, under the appearance of a *Friend-Indian*: and ſeveral others of the like Cut. I went to one *Wigwam*, and they told me they had no room. Then I went to another, and they ſaid the ſame: at laſt an old *Indian* bade me come to him, and his Squaw gave me ſome Ground-nuts: ſhe gave me alſo ſomething to lay under my Head, and a good Fire we had: and through the good Providence of God, I had a comfortable lodging that Night. In the morning another *Indian* bade me come at night, and he would give me ſix Ground-nuts, which I did. We were at this place and time about two miles from *Connecticut River*. We went in the morning (to gather Ground-nuts) to the River, and went back again at Night. I went with a great load at my back (for they when they went, though but a little way, would carry all their trumpery with them) I told them the skin was off my back, but I had no other comforting anſwer from them than this, that it vvould be no matter if my Head vvere off too.

The thirteenth Remove. Inſtead of going toward the Bay (which was that I deſired) I muſt go with them five or ſix miles down the River, into a mighty Thicket of Bruſh: where we abode almoſt a fortnight. Here one asked me to make a ſhirt for her Papoos, for which ſhe gave me a meſs of Broth, which was thickened with meal made of the Bark of a Tree: and to make it the better ſhe had put into it about a handful of Peaſe, and a few roſted Ground-nuts. I had not ſeen my Son a pretty while, and here was an *Indian* of whom I made inquiry after him, and asked him when he ſaw him? he anſwered me that ſuch a time his Maſter roaſted him; and that himſelf did eat a piece of him, as big as his two fingers, and that he was very good meat: but the Lord upheld my Spirit, under his diſcouragement; and I conſidered their horrible addictedneſs to lying, and that there is not one of them that makes the leaſt conſcience of ſpeaking the truth. In this place on a cold night

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as I lay by the fire, I removed a ſtick which kept the heat from me, a Squaw moved it down again, at which I lookt up, and ſhe threw an handful of aſhes in my eyes; I thought I ſhould have been quite blinded and have never ſeen more: but lying down, the Water run out of my eyes, and carried the dirt with it, that by the morning, I recovered my ſight again. Yet upon this, and the like occaſions, I hope it is not too much to ſay with *Job*, *Have pity upon me, have pity upon me, Oh ye my Friends, for the hand of the Lord has touched me.* And here I cannot but remember how many times ſitting in their Wigwams, and muſing on things paſt, I ſhould ſuddenly leap up and run out, as if I had been at home, forgetting where I was, and what my condition was: But when I was without, and ſaw nothing but Wilderneſs, and Woods, and a company of barbarous Heathen; my mind quickly returned to me, which made me think of that, ſpoken concerning *Sampſon*, who ſaid, *I will go out and ſhake my ſelf as at other times, but he wiſt not that the Lord was departed from him.* About this time, I began to think that all my hopes of Reſtoration would come to nothing. I thought of the *Engliſh* Army, and hoped for their coming, and being retaken by them, but that failed. I hoped to be carried to *Albany*, as the *Indians* had diſcourſed, but that failed alſo. I thought of being ſold to my Husband, as my Maſter ſpake; but inſtead of that, my Maſter himſelf was gone, and I left behind: ſo that my ſpirit was now quite ready to ſink. *I* asked them to let me go out, and pick up ſome ſticks, that *I* might get alone, and pour out my heart unto the Lord. Then alſo *I* took my Bible to read, but *I* found no comfort here neither: yet *I* can ſay, that in all my ſorrows and afflictions, God did not leave me to have my impatience work towards himſelf, as if his ways were unrighteous; but *I* knew that he laid upon me leſs then *I* deſerved. Afterward, before this doleful time ended with me, I was turning the leaves of my Bible, and the Lord brought to me ſome Scriptures, which did a little revive me, as that *Iſai.* 55. 8. *For my thoughts are not your thoughts, neither are your ways my ways, ſaith the Lord.* And alſo that, *Pſ.* 37. 5. *Commit thy way unto the Lord, truſt alſo in him, and he ſhall bring it to paſs.*

About this time they came yelping from *Hadly*, having there killed three *Engliſh-men*, and brought one Captive with them, *viz. Thomas Read.* They all gathered about the poor Man, asking him many Queſtions. I deſired alſo to go and ſee him; and when I came he was crying bitterly: ſuppoſing they would quickly kill him. Whereupon I asked one of them, whether they intended to kill him? he anſwered me, they would not: He being a little cheared with that, *I* asked him about the welfare of my Husband, he told me he ſaw him ſuch a time in the *Bay*, and he was well, but very Melancholly. By which I certainly underſtood (though I ſuſpected it before) that whatſoever the *Indians* told me reſpecting him, was vanity and lies. Some of them told me, he was dead, and they had killed him: ſome ſaid he was Married again, and that the Governour wiſhed him to Marry; and told him he ſhould have his choice, and that all perſwaded him I was dead. So like

were

were theſe barbarous creatures to him who was a liar from the beginning.

As *I* was ſitting once in the Wigwam here, *Philips* Maid came in with the Child in her arms, and asked me to give her a piece of my Apron, to make a ſlap for it, *I* told her *I* would not: then my Miſtreſs bad me give it, but ſtill *I* ſaid no. The Maid told me, if *I* would not give her a piece, ſhe would tear a piece off it: I told her I vvould tear her Coat then: vvith that my Miſtreſs riſes up: and takes up a ſtick big enough to have killed me, and ſtruck at me vvith it, but *I* ſtept out, and ſhe ſtruck the ſtick into the Mat of the Wigvvam. But vvhile ſhe vvas pulling of it out, *I* ran to the Maid and gave her all my Apron, and ſo that ſtorm vvent over.

Hearing that my Son was come to this place, I went to ſee him, and told him his Father was well, but very melancholly: he told me he was as much grieved for his Father as for himſelf; I wondred at his ſpeech, for I thought I had enough upon my ſpirit in reference to my ſelf, to make me mindleſs of my Husband and every one elſe: they being ſafe among their Friends. He told me alſo, that a while before, his Maſter (together with other *Indians*) were going to the *French* for Powder; but by the way the *Mohawks* met with them, and killed four of their Company, which made the reſt turn back again: for which I deſire that my ſelf and he may bleſs the Lord; for it might have been worſe with him, had he been ſold to the *French*, than it proved to be in his remaining with the *Indians*.

I went to ſee an *Engliſh* Youth in this place, one *John Gilberd* of *Springfield*. I found him lying without doors, upon the ground; I asked him how he did? he told me was very ſick of a flux, with eating ſo much blood. They had turned him out of the Wigwam, and with him an *Indian Papoos*, almoſt dead (whoſe Parents had been killed) in a bitter cold day, without fire or clothes: the young man himſelf had nothing on, but his ſhirt and waſtcoat: This ſight was enough to melt a heart of flint. There they lay quivering in the Cold, the youth round like a dog; the *Papoos* ſtretcht out, with his eyes, and noſe, and mouth full of dirt, and yet alive, and groaning. I adviſed *John* to go and get to ſome fire: he told me he could not ſtand, but I perſwaded him ſtill, leſt he ſhould ly there and die. And with much ado I got him to a fire, and went my ſelf home. As ſoon as I was got home, his Maſters Daughter came after me, to know what I had done with the *Engliſh-man*? I told her I had got him to a fire in ſuch a place. Now had I need to pray *Pauls* Prayer, 2 *Theſſ.* 3. 2. *That we may be delivered from unreaſonable and wicked men.* For her ſatisfaction I went along with her, and brought her to him; but before I got home again, it was noiſed about, that I was running away, and getting the *Engliſh* youth along with me: that as ſoon as I came in, they began to rant and domineer: asking me where I had been? and what I had been doing? and ſaying they would knock me in the head: I told them, I had been ſeeing the *Engliſh Youth*: and that I would not run away: they told me I lied, and taking up a Hatchet, they came to me, and ſaid, they would knock me down

if

if I ſtirred out again: and ſo confined me to the Wigwam. Now may I ſay with *David*, 2 *Sam.* 24. 14. *I am in a great ſtrait.* If I keep in, I muſt dye with hunger, and if I go out, I muſt be knockt in the head. This diſtreſſed condition held that day, and half the next; and then the Lord remembred me, whoſe mercies are great. Then came an *Indian* to me, with a pair of Stockins which were too big for him; and he would have me ravel them out, and knit them fit for him. I ſhewed my ſelf willing, and bid him ask my Miſtreſs, if I might go along with him a little way: She ſaid yes, I might, but I was not a little refreſht with that news, that I had my liberty again. Then I went along with him, and he gave me ſome roaſted Ground-nuts, which did again revive my feeble ſtomach.

Being got out of her ſight, I had time and liberty again to look into my Bible: which was my guide by day, and my Pillow by night. Now that comfortable Scripture preſented it ſelf to me, *Iſai.* 54. 7. *For a ſmall moment have I forſaken thee: but with great mercies will I gather thee.* Thus the Lord carried me along from one time to another: and made good to me this precious promiſe, and many others. Then my Son came to ſee me, and I asked his Maſter to let him ſtay a while with me: that I might comb his head, and look over him for he was almoſt overcome with lice. He told me, when I had done, that he was very hungry, but I had nothing to relieve him; but bid him go into the Wigwams as he went along, and ſee if he could get any thing among them. Which he did, and (it ſeems) tarried a little too long; for his Maſter was angry with him, and beat him, and then ſold him. Then he came running to tell me he had a new Maſter, and that he had given him ſome Ground-nuts already. Then I went along with him to his new Maſter, who told me he loved him: and he ſhould not want. So his Maſter carried him away, and I never ſaw him afterward: till I ſaw him at *Paſcataqua* in *Portſmouth.*

That night they bad me go out of the Wigwam again: my Miſtreſs *Papoos* was ſick, and it died that night; and there was one benefit in it, that there was more room. I went to a Wigwam, and they bad me come in, and gave me a skin to lye upon, and a meſs of Veniſon and Ground-nuts; which was a choice Diſh among them. On the morrow they buried the *Papoos*: and afterward, both morning and evening, there came a company to mourn and howl with her: though I confeſs, I could not much condole with them. Many ſorrowful days I had in this place: often getting alone; *like a Crane or a Swallow ſo did I chatter; I did mourn as a Dove, mine eyes fail with looking upward. O Lord I am oppreſſed, undertake for me,* Iſai. 38. 14. I could tell the Lord, as *Hezekiah*, ver. 3. *Remember now, O Lord, I beſeech thee, how I have walked before thee in truth.* Now had I time to examine all my wayes: my Conſcience did not accuſe me of unrighteouſneſs toward one or other: yet I ſaw how in my walk with God, I had been a careleſs creature. As *David* ſaid, *Againſt thee, thee only have I ſinned*: and I might ſay with the poor Publican, *God be mer-*

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ciful unto me a ſinner. On the Sabbath days I could look upon the Sun, and think how People were going to the houſe of God, to have their Souls refreſht; and then home, and their Bodies alſo: but I was deſtitute of both; and might ſay as the poor Prodigal, *he would fain have filled his belly with the husks that the Swine did eat, and no man gave unto him*, Luke 15. 16. For I muſt ſay with him, *Father I have ſinned againſt Heaven, and in thy ſight*, ver. 21. I remembred how on the night before and after the Sabbath, when my Family was about me, and Relations and Neighbours with us, we could pray and ſing, and then refreſh our bodies with the good creatures of God: and then have a comfortable Bed to ly down on: but inſtead of all this, I had only a little Swill for the body, and then like a Swine, muſt ly down on the Ground: I cannot expreſs to man the ſorrow that lay upon my Spirit, the Lord knows it. Yet that comfortable Scripture would often come to my mind, *For a ſmall moment have I forſaken thee, but with great mercies I will gather thee.*

The fourteenth Remove. Now muſt we pack up and be gone from this Thicket, bending our courſe towards the Bay-Towns. I having nothing to eat by the way this day, but a few crumbs of Cake, that an *Indian* gave my Girl, the ſame day we were taken. She gave it me, and I put it into my pocket: there it lay till it was ſo mouldy (for want of good baking) that one could not tell what it was made of; it fell all to crumbs, and grew ſo dry and hard, that it was like little flints; and this refreſhed me many times, when I was ready to faint. It was in my thoughts when I put it into my mouth, that if ever I returned, I would tell the World, what a bleſſing the Lord gave to ſuch mean food. As we went along, they killed a *Deer*, with a young one in her: they gave me a piece of the *Fawn*, and it was ſo young and tender, that one might eat the bones as well as the fleſh, and yet I thought it very good. When night came on we ſate down; it rained, but they quickly got up a Bark Wigwam, where I lay dry that night. I looked out in the morning, and many of them had lain in the rain all night, I ſaw by their Reeking. Thus the Lord dealt mercifully with me many times: and I fared better than many of them. In the morning they took the blood of the *Deer*, and put it into the Paunch, and and ſo boiled it I could eat nothing of that, though they ate it ſweetly. And yet they were ſo nice in other things, that when I had fetcht water, and had put the Diſh I dipt the water with, into the Kittle of water which I brought, they would ſay, they would knock me down; for they ſaid, it was a ſluttiſh trick.

The fifteenth Remove. We went on our travel. I having got one handful of Ground-nuts, for my ſupport that day: they gave me my load, and I went on cheerfully (with the thoughts of going homeward) having my burden more on my back than my ſpirit: we came to *Baquaug* River again that day, near which we abode a few days. Sometimes one of them would give me a Pipe, another a little Tobacco, another a little Salt: which I would change for a little Victuals. I cannot but think what a Wolviſh appetite perſons have in

ſtarving condition: for many times when they gave me that which was hot, I was ſo greedy, that I ſhould burn my mouth, that it would trouble me hours after; and yet I ſhould quickly do the ſame again. And after I was throughly hungry, I was never again ſatisfied. For though ſometimes it fell out, that I got enough, and did eat till I could eat no more, yet I was as unſatisfied as I was when I began. And now could I ſee that Scripture verified (there being many Scriptures which we do not take notice of, or underſtand till we are afflicted) *Mic.* 6. 14. *Thou ſhalt eat and not be ſatisfied.* Now might I ſee more than ever before, the miſeries that ſin hath brought upon us. Many times I ſhould be ready to run out againſt the Heathen, but that Scripture would quiet me again, *Amos* 3. 6. *Shall there be evil in the City, and the Lord hath not done it?* The Lord help me to make a right improvement of his word, and that I might learn that great leſſon, *Mic.* 6. 8, 9. *He hath ſhewed thee, O Man, what is good; and what doth the Lord require of thee, but to do juſtly, and love mercy, and walk humbly with thy God? Hear ye the rod, and who hath appointed it.*

The ſixteenth Remove. We began this Remove with wading over *Baquaug* River. The Water was up to the knees, and the ſtream very ſwift, and ſo cold that I thought it would have cut me in ſunder. I was ſo weak and feeble, that I reeled as I went along, and thought there I muſt end my days at laſt, after my bearing and getting through ſo many difficulties. The *Indians* ſtood laughing to ſee me ſtaggering along, but in my diſtreſs the Lord gave me experience of the truth and goodneſs of that promiſe, *Iſai.* 43. 2. *When thou paſſeſt thorough the waters, I will be with thee, and thorough the Rivers, they ſhall not overflow thee.* Then I ſate down to put on my ſtockins and ſhoes, with the tears running down my eyes, and many ſorrowful thoughts in my heart: but I gat up to go along with them. Quickly there came up to us an *Indian*, who informed them, that I muſt go to *Wachuſet* to my Maſter: for there was a Letter come from the Council to the *Saggamores*, about redeeming the Captives, and that there would be another in fourteen days, and that I muſt be there ready. My heart was ſo heavy before that I could ſcarce ſpeak, or go in the path; and yet now ſo light, that I could run. My ſtrength ſeemed to come again, and to recruit my feeble knees, and aking heart: yet it pleaſed them to go but one mile that night, and there we ſtayed two days. In that time came a company of *Indians* to us, near thirty, all on Horſe back. My heart skipt within me, thinking they had been *Engliſh-men* at the firſt ſight of them: for they were dreſſed in *Engliſh* Apparel, with Hats, white Neck-cloths, and Saſhes about their waſts, and Ribbons upon their ſhoulders: but when they came near, there was a vaſt difference between the lovely Faces of *Chriſtians*, and the foul looks of thoſe *Heathens*: which much damped my ſpirit again.

The ſeventeenth Remove. A comfortable Remove it was to me, becauſe of my hopes. They gave me my pack, and along we went cheerfully: but quickly my Will proved more than my ſtrength; having little or no refreſhing

freſhing my ſtrength failed, and my ſpirits were almoſt quite gone. Now may I ſay as *David*, *Pſal.* 109. 22, 23, 24. *I am poor and needy, and my heart is wounded within me. I am gone like the ſhadow when it declineth: I am toſſed up and down like the Locuſt: my knees are weak through faſting, and my fleſh faileth of fatneſs.* At night we came to an *Indian Town*, and the *Indians* ſate down by a Wigwam diſcourſing, but I was almoſt ſpent, and could ſcarce ſpeak. I laid down my load, and went into the Wigwam, and there ſate an *Indian* boiling of *Horſes feet*: (they being wont to eat the fleſh firſt, and when the feet were old and dried, and they had nothing elſe, they would cut off the feet and uſe them) I asked him to give me a little of his Broth, or Water they were boiling in: he took a Diſh, and gave me one ſpoonful of Samp, and bid me take as much of the Broth as I would. Then I put ſome of the hot water to the Samp, and drank it up, and my ſpirit came again. He gave me alſo a piece of the Ruffe or Ridding of the ſmall Guts, and I broiled it on the coals; and now may I ſay with *Jonathan*, *See I pray you how mine eyes have been enlightned, becauſe I taſted a little of this honey*, 1 *Sam.* 14. 29. Now is my Spirit revived again: though means be never ſo inconſiderable, yet if the Lord beſtow his bleſſing upon them, they ſhall refreſh both Soul and Body.

The eighteenth Remove. We took up our packs, and along we went. But a wearisome day I had of it. As we went along, I ſaw an *Engliſh-man* ſtript naked, and lying dead upon the ground, but knew not who it was. Then we came to another *Indian Town*, where we ſtayed all night. In this Town, there were four *Engliſh Children*, Captives: and one of them my own Siſters. I went to ſee how ſhe did, and ſhe was well, conſidering her Captive condition. I would have tarried that night with her, but they that owned her would not ſuffer it. Then I went to another Wigwam, where they were boiling Corn and Beans, which was a lovely ſight to ſee, but I could not get a taſte thereof. Then I went into another Wigwam, where there were two of the *Engliſh Children*: The Squaw was boiling horſes feet, then ſhe cut me off a little piece, and gave one of the *Engliſh Children* a piece alſo. Being very hungry, I had quickly eat up mine: but the Child could not bite it, it was ſo tough and ſinewy, but lay ſucking, gnawing, chewing, and ſlobbering it in the Mouth and Hand, then I took it of the Child, and eat it my ſelf; and ſavoury it was to my taſte.

That I may ſay as *Job*, *Chap.* 6. 7. *The things that my Soul refuſed to touch, are as my ſorrowful meat.* Thus the Lord made that pleaſant and refreſhing, which another time would have been an Abomination. Then I went home to my Miſtreſſes Wigwam: and they told me I diſgraced My Maſter with begging: and if I did ſo any more, they would knock me on the Head: I told them, they had as good knock me on the Head, as ſtarve me to death.

The nineteenth Remove. They ſaid, when we went out, that we muſt travel to *Wachuſet* this day. But a bitter weary day I had of it; travelling now three dayes together, without reſting any day between. At laſt, after many

weary ſteps, I ſaw *Wachuſet* hills, but many miles off. Then we came to a great Swamp, through which we travelled up to the knees in mud and water, which was heavy going to one tried before. Being almoſt ſpent, I thought I ſhould have ſunk down at laſt, and never got out; but I may ſay, as in *Pſal.* 94. 18. *When my foot ſlipped, thy mercy, O Lord, held me up.* Going along, having indeed my life, but little Spirit, *Philip*, (who was in the Company) came up, and took me by the hand, and ſaid, *Two weeks more, and you ſhall be Miſtriſs again.* I asked him if he ſpeak true? he anſwered, Yes, and quickly you ſhall come to your Maſter again: who had been gone from us three weeks. After many weary ſteps we came to *Wachuſet*, where he was; and glad I was to ſee him. He asked me, when I waſht me? I told him not this moneth; then he fetch me ſome water himſelf, and bid me waſh, and gave me the Glaſs to ſee how I lookt, and bid his Squaw give me ſomething to eat. So ſhe gave me a meſs of Beans and meat, and a little Ground-nut Cake. I was wonderfully revived with this favour ſhewed me, *Pſal.* 106. 46. *He made them alſo to be pitied of all thoſe that carried them Captives.*

My Maſter had three Squaws: living ſometimes with one, and ſometimes with another. One, this old Squaw at whoſe Wigwam I was, and with whom my Maſter had been thoſe three weeks. Another was *Wettimore*, with whom I had lived and ſerved all this while. A ſevere and proud Dame ſhe was; beſtowing every day in dreſſing her ſelf near as much time as any of the Gentry of the land: powdering her hair and painting her face, going with her Neck-laces, with Jewels in her ears, and bracelets upon her hands. When ſhe had dreſſed her ſelf, her Work was to make Girdles of Wampom and Beads. The third Squaw was a younger one, by whom he had two Papooſes. By that time I was refreſht by the old Squaw, with whom my Maſter was, *Wettimores* Maid came to call me home, at which I fell a weeping; then the old Squaw told me, to encourage me, that if I wanted victuals, I ſhould come to her, and that I ſhould lye there in her Wigwam. Then I went with the Maid, and quickly came again and lodged there. The Squaw laid a Mat under me, and a good Rugg over me; the firſt time I had any ſuch Kindneſs ſhewed me. I underſtood that *Wettimore* thought, that if ſhe ſhould let me go and ſerve with the old Squaw, ſhe would be in danger to loſe not only my ſervice but the redemption-pay alſo. And I was not a little glad to hear this; being by it raiſed in my hopes, that in Gods due time there would be an end of this ſorrowful hour. Then came an *Indian*, and asked me to knit him three pair of Stockins, for which I had a Hat, and a ſilk Handker chief. Then another asked me to make her a ſhift, for which ſhe gave me an Apron.

Then came *Tom* and *Peter*, with the ſecond Letter from the Council, about the Captives. Though they were *Indians*, I gat them by the hand, and burſt out into Tears; my heart was ſo full that I could not ſpeak to them: but recovering my ſelf, I asked them how my Husband did? and all my Friends and Acquaintance? they ſaid, they were well, but very Melancholy. They

brought

brought me two Biskets, and a pound of Tobacco. The Tobacco I quickly gave away: when it was all gone, one asked me to give him a pipe of Tobacco, I told him all was gone; then began he to rant and threaten; I told him when my Husband came, I would give him ſome: Hang him Rogue (ſays he) I will knock out his brains, if he comes here. And then again in the ſame breath, they would ſay, that if there ſhould come an hundred without Guns, they would do them no hurt. So unſtable and like mad men they were: So that fearing the worſt, I durſt not ſend to my Husband; though there were ſome thoughts of his coming to Redeem and fetch me, not knowing what might follow; for there was little more truſt to them than to the Maſter they ſerved. When the Letter was come, the Saggamores met to conſult about the Captives, and called me to them to enquire how much my Husband would give to redeem me: When I came, I ſate down among them, as I was wont to do, as their manner is: Then they bade me ſtand up, and ſaid, they were the *General Court*. They bid me ſpeak what I thought he would give. Now knowing that all we had was deſtroyed by the *Indians*, I was in a great ſtrait. I thought if I ſhould ſpeak of but a little, it would be ſlighted, and hinder the matter; if of a great Sum, I knew not where it would be procured: yet at a venture, I ſaid *Twenty pounds*, yet deſired them to take leſs; but they would not hear of that, but ſent that meſſage to *Boſton*, that for *twenty pounds* I ſhould be redeemed. It was a Praying *Indian* that wrote their Letter for them. There was another Praying *Indian*, who told me, that he had a Brother, that would not eat Horſe; his Conſcience was ſo tender and ſcrupulous, (though as large as Hell, for the deſtruction of poor *Chriſtians*) Then he ſaid, he read that Scripture to him, 2 *King.* 6. 25. *There was a Famine in* Samaria, *and behold they beſieged it, until an Aſſes head was ſold for fourſcore pieces of ſilver, and the fourth part of a Kab of Doves dung, for five pieces of ſilver.* He expounded this place to his Brother, and ſhewed him that it was lawful to eat that in a Famine, which is not at another time. And now, ſays he, he will eat Horſe with any *Indian* of them all. There was another Praying *Indian*, who when he had done all the Miſchief that he could, betrayed his own Father into the *Engliſhes* hands, thereby to purchaſe his own Life. Another Praying *Indian* was at *Sudbury* Fight, though, as he deſerved, he was afterward hanged for it. There was another Praying *Indian*, ſo wicked and cruel, as to wear a ſtring about his neck, ſtrung with *Chriſtian* Fingers. Another Praying *Indian*, when they went to *Sudbury* Fight, went with them, and his Squaw alſo with him, with her Papoos at her back: before they went to that Fight, they got a company together to *Powaw*: the manner was as followeth. There was one that kneeled upon a *Deer-skin*, with the Company round him in a Ring, who kneeled, ſtriking upon the Ground with their hands, and with ſticks, and muttering or humming with their Mouths. Beſides him who kneeled in the Ring, there alſo ſtood one with a Gun in his hand: Then he on the Deer-skin made a ſpeech, and all manifeſted aſſent to it;

it; and ſo they did many times together. Then they bade him with the Gun go out of the Ring, which he did; but when he was out they called him in again; but he ſeemed to make a ſtand; then they called the more earneſtly, till he returned again. Then they all ſang. Then they gave him two Guns, in either hand one. And ſo he on the Deer-skin began again; and at the end of every Sentence in his ſpeaking, they all aſſented, humming or muttering with their Mouthes, and ſtriking upon the Ground with their Hands. Then they bade him with the two Guns go out of the Ring again: which he did a little way. Then they called him in again, but he made a ſtand, ſo they called him with greater earneſtneſs: but he ſtood reeling and wavering, as if he knew not whether he ſhould ſtand or fall, or which way to go. Then they called him with exceeding great vehemency, all of them, one and another: after a little while, he turned in, ſtaggering as he went, with his Arms ſtretched out; in either hand a Gun. As ſoon as he came in, they all ſang and rejoyced exceedingly a while. And then he upon the Deer-skin, made another ſpeech, unto which they all aſſented in a rejoycing manner: and ſo they ended their buſineſs, and forthwith went to *Sudbury* Fight. To my thinking they went without any ſcruple but that they ſhould proſper and gain the Victory. And they went out not ſo rejoycing, but that they came home with as great a Victory. For they ſaid they had killed two Captains, and almoſt an hundred men. One *Engliſhman* they brought alive with them; and he ſaid it was too true, for they had made ſad work at *Sudbury*; as indeed it proved. Yet they came home without that rejoycing and triumphing over their Victory, which they were wont to ſhew at other times: but rather like Dogs, (as they ſay) which have loſt their Ears. Yet I could not perceive that it was for their own loſs of Men: they ſaid they had not loſt above five or ſix: and I miſſed none, except in one Wigwam. When they went, they acted as if the Devil had told them that they ſhould gain the Victory: and now they acted, as if the Devil had told them that they ſhould have a fall. Whether it were ſo or no, I cannot tell, but ſo it proved: for quickly they began to fall, and ſo held on that Summer, till they came to utter ruine. They came home on a Sabbath day, and the Powaw that kneeled upon the Deer-skin, came home (I may ſay without any abuſe) as black as the Devil. When my Maſter came home, he came to me and bid me make a ſhirt for his Papoos of a Hollandlaced Pillowbeer. About that time there came an *Indian* to me, and bade me come to his *Wigwam* at night, and he would give me ſome Pork and Ground-nuts. Which I did, and as I was eating, another *Indian* ſaid to me, he ſeems to be your good Friend, but he killed two *Engliſh-men* at *Sudbury*, and there lye their Cloaths behind you: I looked behind me, and there I ſaw bloody-Cloathes, with Bullet-holes in them: yet the Lord ſuffered not this Wretch to do me any hurt. Yea, inſtead of that, he many times refreſht me: five or ſix times did he and his Squaw refreſh my feeble Carcaſs. If I went to their *Wigwam* at any time, they would always

give

give me ſomething, and yet they were ſtrangers that I never ſaw before. Another *Squaw* gave me a piece of freſh Pork, and a little Salt with it, and lent me her Frying pan to fry it in: and I cannot but remember what a ſweet, pleaſant and delightful reliſh that bit had to me, to this day. So little do we prize common mercies, when we have them to the full.

The twentieth Remove. It was their uſual manner to remove, when they had done any miſchief, leſt they ſhould be found out: and ſo they did at this time. We went about three or four miles, and there they built a great *Wigwam*, big enough to hold an hundred *Indians*, which they did in preparation to a great day of Dancing. They would ſay now amongſt themſelves, that the *Governour* would be ſo angry for his loſs at *Sudbury*, that he would ſend no more about the Captives, which made me grieve and tremble. My Siſter being not far from the place where we now were, and hearing that I was here, deſired her Maſter to let her come and ſee me; and he was willing to it, and would go with her; but ſhe being ready before him, told him ſhe would go before, and was come within a Mile or two of the place: Then he overtook her, and began to rant as if he had been mad, and made her go back again in the Rain; ſo that I never ſaw her till *I* ſaw her in *Charlſtown*. But the Lord requited many of their ill-doings, for this *Indian*, her Maſter, was hanged after at *Boſton*. The *Indians* now began to come from all quarters againſt the merry dancing day. Amongſt ſome of them came one Goodwife *Kettle*: *I* told her that my Heart was ſo heavy that it was ready to break: ſo is mine too, ſaid ſhe, but yet ſaid, *I* hope we ſhall hear ſome good news ſhortly. *I* could hear how earneſtly my Siſter deſired to ſee me, and *I* as earneſtly deſired to ſee her; and yet neither of us could get an opportunity. My Daughter was alſo now but about a Mile off: and I had not ſeen her in nine or ten Weeks, as I had not ſeen my Siſter ſince our firſt taking. *I* earneſtly deſired them to let me go and ſee them: yea, *I* intreated, begged, and perſwaded them, but to let me ſee my Daughter: and yet ſo hard-hearted were they, that they would not ſuffer it. They made uſe of their Tyrannical Power whilſt they had it: but through the Lords wonderful mercy, their time was now but ſhort.

On a Sabbath day, the Sun being about an hour high, in the After-noon, came Mr. *Thomas Hoar* (the Council permitting him, and his own forward ſpirit inclining him) together with the two forementioned *Indians*, *Job* and *Peter*, with the third Letter from the Council. When they came in, I was abroad; though I ſaw them not, they preſently called me in, and bade me ſit down, and not ſtir. Then they catched up their Guns, and away they ran, as if an Enemy had been at hand: and the Guns went off apace. I manifeſted ſome great trouble, and they asked me what was the matter? I told them *I* thought they had killed the *Engliſh-man* (for they had in the mean time informed me that an *Engliſh-man* was come) they ſaid No; they ſhot over his Horſe, and under, and before his Horſe; and they puſht him this way and that way, at their pleaſure: ſhewing what they could do: Then they let them come to their Wigwams. I begged of them

to

to let me see the *English-man*, but they would not. But there was I fain to sit their pleasure. When they had talked their fill with him, they suffered me to go to him. We asked each other of our welfare, and how my Husband did? and all my Friends? he told me they were all well, and would be glad to see me. Amongst other things which my Husband sent me, there came a pound of *Tobacco*: which I sold for nine shillings in Money: for many of the *Indians* for want of *Tobacco*, smoked *Hemlock*, and *Ground-Ivy*. It was a great mistake in any, who thought I sent for *Tobacco*: for through the favour of God, that desire was overcome. I now asked them, whether I should go home with Mr. *Hoar*? they answered No, one and another of them: and it being Night, we lay down with that Answer: in the Morning Mr. *Hoar* invited the *Saggamores* to Dinner: but when we went to get it ready, we found that they had stollen the greatest part of the Provision Mr. *Hoar* had brought out of his Bags in the Night. And we may see the wonderful power of God, in that one passage, in that when there was such a great number of the *Indians* together, and so greedy of a little good Food; and no *English* there, but Mr. *Hoar*, and my self: that there they did not knock us in the Head, and take what we had: there being not only some Provision, but also Trading Cloth, a part of the twenty pounds agreed upon: But instead of doing us any mischief, they seemed to be ashamed of the Fact, and said, it were some *Matchit Indians* that did it. O that we could believe that there is nothing too hard for God! God shewed his power over the Heathen in this, as he did over the hungry Lions when *Daniel* was cast into the Den. Mr. *Hoar* called them betime to Dinner; but they ate very little, they being so busie in dressing themselves, and getting ready for their Dance: which was carried on by eight of them, four Men and four Squaws: my Master and Mistris being two. He was dressed in his Holland Shirt, with great Laces sewed at the tail of it; he had his silver Buttons, his white Stockings, his Garters were hung round with Shillings, and he had Girdles of Wampon upon his Head and Shoulders. She had a Kersey Coat, and covered with Girdles of Wampom from the Loins and upward. Her Arms from her Elbows to her Hands were covered with Bracelets; there were handfuls of Neck-laces about her Neck, and several sorts of Jewels in her Ears. She had fine red Stockins, and white Shoos, her Hair powdered, and her Face painted Red, that was alwayes before Black. And all the Dancers were after the same manner. There were two other singing and knocking on a Kettle for their Musick. They kept hopping up and down one after another, with a Kettle of Water in the midst, standing warm upon some Embers, to drink of when they were a dry. They held on, till it was almost night, throwing out Wampom to the standers by. At night I asked them again, if I should go home? they all as one said no, except my Husband would come for me. When we were lain down, my Master went out of the Wigwam, and by and by sent in an *Indian*, called *James*, the *PRINTER*, who told Mr. *Hoar*, that

that my Maſter would let me go home to morrow, if he would let him have one pint of *Liquors*. Then Mr. *Hoar* called his own *Indians*, *Tom* and *Peter*: and bid them all go, and ſee whether he vvould promiſe it before them three: and if he would, he ſhould have it; which he did, and had it. Then *Philip* ſmelling the buſineſs, called me to him, and asked me what I would give him, to tell me ſome good news, and to ſpeak a good word for me, that I might go home to morrow? I told him I could not tell what to give him; I would give any thing I had, and asked him what he would have? He ſaid two Coats, and twenty ſhillings in Money, and half a buſhel of Seed-Corn, and ſome Tobacco. I thanked him for his love: but I knew the good nevvs as well as that crafty Fox. My Maſter, after he had had his Drink, quickly came ranting into the Wigwam again, and called for Mr. *Hoar*, drinking to him, and ſaying he was a good man; and then again he would ſay, Hang him Rogue. Being almoſt drank, he would drink to him, and yet preſently ſay he ſhould be hanged. Then he called for me; I trembled to hear him, yet I was fain to go to him; and he drunk to me, ſhewing no incivility. He was the firſt *Indian*, I ſaw drunk all the vvhile that I was amongſt them. At laſt his Squaw ran out, and he after her, round the Wigwam, with his money gingling at his knees: but ſhe eſcaped him; but having an old Squaw, he ran to her: and ſo through the Lords mercy, we were no more troubled with him that night. Yet I had not a comfortable nights reſt: for I think I can ſay, I did not ſleep for three nights together. The night before the Letter came from the Council, I could not reſt, I was ſo full of fears and troubles, (God many times leaving us moſt in the dark, when deliverance is neareſt) yea at this time I could not reſt night nor day. The next night I was over-joyed, Mr. *Hoar* being come, and that with ſuch good Tydings. The third night I was even ſwallovved up vvith the thoughts of things; *viz.* that ever I ſhould go home again: and that I muſt go, leaving my Children behind me in the Wilderneſs; ſo that ſleep vvas novv almoſt departed from mine eyes.

On *Tueſday* morning they called their General Court (as they ſtiled it) to conſult and determine, vvhether I ſhould go home or no: And they all as one man did ſeemingly conſent to it, that I ſhould go home: except *Philip*, vvho vvould not come among them.

But before I go any further, I would take leave to mention a few remarkable paſſages of Providence; which I took ſpecial notice of in my afflicted time.

1. Of the fair opportunity loſt in the long March, a little after the Fort-fight, when our *Engliſh* Army was ſo numerous, and in purſuit of the Enemy; and ſo near as to overtake ſeveral, and deſtroy them: and the Enemy in ſuch diſtreſs for Food, that our men might track them by their rooting in the Earth for Ground-nuts, whilſt they were flying for their lives: I ſay, that then our Army ſhould want Proviſion, and be forced to leave their pur-

ſuit, and return homeward: and the very next week the Enemy came upon our Town, like Bears bereft of their whelps, or ſo many ravenous Wolves, rending us and our Lambs to death. But what ſhall I ſay? God ſeemed to leave his People to themſelves; and ordered all things for his own holy ends. *Shall there be evil in the City and the Lord hath not done it? They are not grieved for the affliction of Joſeph, therefore they ſhall go Captive, with the firſt that go Captive. It is the Lords doing, and it ſhould be marvelus in our Eyes.*

2. I cannot but remember, how the *Indians* derided the ſlowneſs, and dulneſs of the *Engliſh* Army, in its ſetting out. For after the deſolations at *Lancaſter* and *Medfield*, as I went along with them, they asked me when I thought the *Engliſh* Army would come after them? I told them I could not tell: it may be they will come in *May*, ſaid they. Thus did they ſcoffe at us, as if the *Engliſh* would be a quarter of a Year getting ready.

3. Which alſo I have hinted before; when the *Engliſh* Army with new ſupplies were ſent forth to purſue after the Enemy, and they underſtanding it; fled before them till they came to *Baquang River*, where they forthwith went over ſafely: that that River ſhould be impaſſable to the *Engliſh*, I cannot but admire to ſee the wonderful providence of God in preſerving the Heathen for farther affliction to our poor Country. They could go in great numbers over, but the *Engliſh* muſt ſtop: God had an over-ruling hand in all thoſe things.

4. It was thought, if their Corn were cut down, they would ſtarve and die with hunger: and all their Corn that could be found, was deſtroyed, and they driven from that little they had in ſtore, into the Woods, in the midſt of Winter; and yet how to admiration did the Lord preſerve them for his holy ends, and the deſtruction of many ſtill amongſt the *Engliſh*! ſtrangely did the Lord provide for them: that I did not ſee (all the time I was among them) one Man, or Woman, or Child, die with Hunger.

Though many times they would eat that, that a Hog or a Dog would hardly touch: yet by that God ſtrengthened them to be a ſcourge to his People.

Their chief and commoneſt food was Ground-nuts: they eat alſo Nuts, and Acorns, Hartychoaks, Lilly-roots, Ground-beans, and ſeveral other weeds and roots that I know not.

They would pick up old bones, and cut them in pieces at the joynts, and if they were full of worms and magots, they would ſcald them over the fire to make the vermine come out; and then boyle them, and drink up the Liquor, and then beat the great ends of them in a Morter, and ſo eat them. They would eat Horſes guts and ears, and all ſorts of wild birds which they could catch: Alſo Bear, Veniſon, Beavers, Tortois, Frogs, Squirils, Dogs, Skunks, Rattle-ſnakes: yea, the very Barks of Trees; beſides

ſides all ſorts of Creatures, and proviſion which they plundered from the *Engliſh*. I cannot but ſtand in admiration to ſee the wonderful power of God, in providing for ſuch a vaſt number of our Enemies in the Wilderneſs, where there was nothing to be ſeen, but from hand to mouth. Many times in the morning, the generality of them, would eat up all they had, and yet have ſome farther ſupply againſt they wanted. It is ſaid, *Pſal.* 81. 13. 14. *Oh that my people had hearkened to me, and Iſrael had walked in my wayes; I ſhould ſoon have ſubdued their Enemies, and turned my hand againſt their adverſaries.* But now our perverſe and evil carriages in the ſight of the Lord, have ſo offended him; that inſtead of turning his hand againſt them, the Lord feeds and nouriſhes them up to be a ſcourge to the whole Land.

5. Another thing that I would obſerve, is, the ſtrange providence of God in turning things about when the *Indians were at the higheſt*, and the *Engliſh at the loweſt*. I was with the Enemy eleven weeks and five days; and not one Week paſſed without the fury of the Enemy, and ſome deſolation by fire and ſword upon one place or other. They mourned (with their black faces) for their own loſſes: yet triumphed and rejoyced in their inhumane (and many times deviliſh cruelty) to the *Engliſh*. They would boaſt much of their Victories; ſaying, that in two hours time, they had deſtroyed ſuch a Captain, and his Company, in ſuch a place; and ſuch a Captain, and his Company, in ſuch a place; and ſuch a Captain, and his Company, in ſuch a place: and boaſt how many Towns they had deſtroyed, and then ſcoff, and ſay, they had done them a good turn, to ſend them to Heaven ſo ſoon. Again they would ſay, this Summer they would knock all the Rogues in the head, or drive them into the Sea, or make them flie the Country: thinking ſurely, *Agag-like*, *The bitterneſs of Death is paſt*. Now the *Heathen* begin to think that all is their own, and the poor *Chriſtians* hopes to fail (as to man) and now their eyes are more to God, and their hearts ſigh heaven-ward: and to ſay in good earneſt, *Help Lord, or we periſh*; when the Lord had brought his People to this, that they ſaw no help in any thing but himſelf; then he takes the quarrel into his own hand: and though they had made a pit (in their own imaginations) as deep as hell for the *Chriſtians* that Summer; yet the Lord hurll'd themſelves into it. And the Lord had not ſo many wayes before, to preſerve them, but now he hath as many to deſtroy them.

But to return again to my going home: where we may ſee a remarkable change of providence: at firſt they were all againſt it, except my Husband would come for me; but afterwards they aſſented to it, and ſeemed much to rejoyce in it: ſome asking me to ſend them ſome Bread, others ſome Tobacco, others ſhaking me by the hand, offering me a Hood and Scarf to ride in: not one moving hand or tongue againſt it. Thus hath the Lord anſwered my poor deſires, and the many earneſt requeſts of others put up unto God

for me. In my Travels an *Indian* came to me, and told me, if I were willing, he and his Squaw would run away, and go home along with me. I told him, No, I was not willing to run away, but deſired to wait Gods time, that I might go home quietly, and without fear. And now God hath granted me my deſire. O the wonderful power of God that I have ſeen, and the experiences that I have had! I have been in the midſt of thoſe roaring Lions, and Salvage Bears, that feared neither God, nor Man, nor the Devil, by night and day, alone and in company, ſleeping all ſorts together; and yet not one of them ever offered the leaſt abuſe of unchaſtity to me, in word or action. Though ſome are ready to ſay, I ſpeak it for my own credit; but I ſpeak it in the preſence of God, and to his Glory. Gods power is as great now, and as ſufficient to ſave, as when he preſerved *Daniel* in the Lions Den, or the three Children in the Fiery Furnace. I may well ſay, as he, *Pſal.* 107. 1,2. *Oh give thanks unto the Lord, for he is good, for his mercy endureth for ever. Let the Redeemed of the Lord ſay ſo, whom he hath redeemed from the hand of the Enemy*; eſpecially that I ſhould come away in the midſt of ſo many hundreds of Enemies, quietly and peaceably, and not a Dog moving his tongue. So I took my leave of them, and in coming along my heart melted into Tears, more than all the while I was with them, and I was almoſt ſwallowed up with the thoughts that ever I ſhould go home again. About the Suns going down, Mr. *Hoar*, and my ſelf, and the two *Indians* came to *Lancaſter*, and a ſolemn ſight it was to me. There had I lived many comfortable years amongſt my Relations and Neighbours; and now not one *Chriſtian* to be ſeen, nor one Houſe left ſtanding. We went on to a Farm-houſe that was yet ſtanding, where we lay all night; and a comfortable lodging we had, though nothing but ſtraw to lye on. The Lord preſerved us in ſafety that night, and raiſed us up again in the morning, and carried us along, that before noon we came to *Concord*. Now was I full of joy, and yet not without ſorrow: joy, to ſee ſuch a lovely ſight, ſo many *Chriſtians* together, and ſome of them my Neighbours: There I met with my Brother, and my Brother in Law, who asked me, if I knew where his Wife was? poor heart! he had helped to bury her, and knew it not; ſhe being ſhot down by the houſe, was partly burnt: ſo that thoſe who were at *Boſton* at the deſolation of the Town, and came back afterward, and buried the dead, did not know her. Yet I was not without ſorrow, to think how many were looking and longing, and my own Children amongſt the reſt, to enjoy that deliverance that I had now received; and I did not know whether ever I ſhould ſee them again. Being recruited with Food and Raiment, we went to *Boſton* that day: where I met with my dear Husband, but the thoughts of our dear Children, one being dead, and the other we could not tell where, abated our comfort each in other. I was not before ſo much hem'd in with the mercileſs and cruel *Heathen*, but now as much with pitiful, tender-hearted, and compaſſionate *Chriſtians*. In that poor, and diſtreſſed, and beggarly condition, I

was

was received in, I was kindly entertained in ſeveral houſes: ſo much love I received from ſeveral, (ſome of whom I knew, and others I knew not) that I am not capable to declare it. But the Lord knows them all by name: the Lord reward them ſeven-fold into their boſoms of his ſpirituals for their temporals. The twenty pounds, the price of my Redemption, was raiſed by ſome *Boſton* Gentlewomen, and M. *Uſher*, whoſe bounty and religious charity I would not forget to make mention of. Then Mr. *Thomas Shepherd* of *Charlſtown* received us into his Houſe, where we continued elven weeks; and a Father and Mother they were unto us. And many more tender-hearted Friends we met vvith in that place. We vvere novv in the midſt of love, yet not without much and frequent heavineſs of heart, for our poor Children, and other Relations, vvho vvere ſtill in affliction.

The week following, after my comming in, the Governour and Council ſent forth to the *Indians* again; and that not without ſucceſs: for they brought in my Siſter, and Goodwife *Kettle*: Their not knowing where our Children were, was a ſore trial to us ſtill, and yet we were not without ſecret hopes that we ſhould ſee them again. That which was dead lay heavier upon my ſpirit than thoſe which were alive amongſt the *Heathen*: thinking how it ſuffered with its wounds, and I was no way able to relieve it: and how it was buried by the *Heathen* in the Wilderneſs, from amongſt all *Chriſtians*. We were hurried up and down in our thoughts; ſometimes we ſhould hear a report that they were gone this way, and ſometimes that: and that theywere come in, in this place or that: we kept inquiring and liſtning to hear concerning them, but no certain news as yet. About this time the Council had ordered a day of publick *Thanks-giving*: though I thought I had ſtill cauſe of mourning; and being unſettled in our minds, we thought we would ride toward the Eaſtward, to ſee if we could hear any thing concerning our Children. And as we were riding along (God is the wiſe diſpoſer of all things) between *Ipſwich* and *Rowly* we met with Mr *William Hubbard*, who told us our Son *Joſeph* was come in to Major *Waldrens*, and another with him, which was my Siſters Son: I asked him how he knew it? he ſaid the Major himſelf told me ſo. So along we went till we came to *Newbury*; and their Miniſter being abſent, they deſired my Husband to Preach the *Thanks-giving* for them; but he was not willing to ſtay there that night, but would go over to *Salisbury*, to hear farther, and come again in the morning; which he did: and Preached there that day. At night, when he had done, one came and told him that his Daughter vvas come at in *Providence*: here vvas mercy on both hands. Novv hath God fulfilled that precious Scripture, vvhich was ſuch a comfort to me in my diſtreſſed condition. When my heart vvas ready to ſink into the Earth (my Children being gone I could not tell whither) and my knees trembled under me, and I was vvalking through the valley of the ſhadow of death: then the Lord brought, and now has

fulfilled

fulfilled that reviving word unto me: *Thus ſaith the Lord, Refrain thy voice from weeping, and thy eyes from tears; for thy work ſhall be rewarded, ſaith the Lord, and they ſhall come again from the Land of the Enemy.* Now we were between them, the one on the Eaſt, and the other on the Weſt: our Son being neareſt, we went to him firſt, to *Portſmouth*; where we met with him, and with the Major alſo: who told us he had done what he could, but could not redeem him under ſeven pounds, which the good People thereabouts were pleaſed to pay. The Lord reward the Major, and all the reſt, though unknown to me, for their labour of love. My Siſters Son was redeemed for four pounds, which the Council gave order for the payment of. Having now received one of our Children, we haſtened towards the other: going back through *Newbury*, my Husband preached there on the Sabbath day: for which they rewarded him manifold.

On Monday we came to *Charlſtown*; where we heard that the Governour of *Road-Iſland* had ſent over for our Daughter, to take care of her, being now within his Juriſdiction: which ſhould not paſs without our acknowledgments. But ſhe being nearer *Rehoboth* than *Road-Iſland*, Mr. *Newman* went over, and took care of her, and brought her to his own houſe. And the goodneſs of God was admirable to us in our lovv eſtate; in that he raiſed up compaſſionate Friends on every ſide to us; when we had nothing to recompence any for their love. The *Indians* were now gone that way, that it was apprehended dangerous to go to her: but the Carts which carried Proviſion to the *Engliſh* Army, being guarded, brought her with them to *Dorcheſter*, where we received her ſafe: bleſſed be the Lord for it, *for great is his power, and he can do whatſoever ſeemeth him good.* Her coming in was after this manner: ſhe was travelling one day with the *Indians*, with her basket at her back: the company of *Indians* were got before her, and gone out of ſight, all except one Squaw: ſhe followed the Squaw till night, and then both of them lay down: having nothing over them but the Heavens; nor under them but the Earth. Thus ſhe travelled three days together, not knowing whither ſhe was going: having nothing to eat or drink but water, and green *Hurtleberries*. At laſt they came into *Providence*, where ſhe was kindly entertained by ſeveral of that Town. The *Indians* often ſaid, that I ſhould never have her under twenty pounds: but now the Lord hath brought her in upon free coſt, and given her to me the ſecond time. The Lord make us a bleſſing indeed, each to others. Now have I ſeen that Scripture alſo fulfilled, *Deut.* 30. 4, 7. *If any of thine be driven out to the utmoſt parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will put all theſe curſes upon thine enemies, and on them which hate thee, which perſecuted thee.* Thus hath the Lord brought me and mine out of that horrible pit, and hath ſet us in the midſt of tender-hearted and compaſſionate Chriſtians. 'Tis the deſire of my ſoul that we may walk worthy of the mercies received, and which we are receiving.

Our

Our Family being now gathered together (thoſe of us that were living) the South Church in *Boſton* hired an houſe for us: then we removed from Mr. *Shepards* (thoſe cordial Friends) and went to *Boſton*, where we continued about three quarters of a year: Still the Lord went along with us, and provided graciouſly for us. I thought it ſomewhat ſtrange to ſet up Houſe-keeping with bare walls, but, as *Solomon* ſays, *Money anſwers all things:* and that we had through the benevolence of *Chriſtian* Friends, ſome in this Town, and ſome in that, and others, and ſome from *England*, that in a little time we might look, and ſee the houſe furniſhed with love. The Lord hath been exceeding good to us in our low eſtate, in that when we had neither houſe nor home, nor other neceſſaries, the Lord ſo moved the hearts of theſe and thoſe towards us; that we wanted neither food, nor rayment, for our ſelves or ours, Prov. 18. 24. *There is a Friend which ſticketh cloſer than a Brother.* And how many ſuch Friends have we found, and now living amongſt! and truly ſuch a Friend have we found him to be unto us, in whoſe houſe we lived, *viz.* Mr. *James Whitcomb*, a Friend unto us near hand, and afar off.

I can remember the time, when I uſed to ſleep quietly without workings in my thoughts, whole nights together: but now it is otherwiſe with me. When all are faſt about me, and no eye open, but his who ever waketh, my thoughts are upon things paſt, upon the awful diſpenſations of the Lord towards us: upon his wonderful power and might in carrying us through ſo many difficulties, in returning us in ſafety, and ſuffering none to hurt us. I remember in the night ſeaſon, how the other day I was in the midſt of thouſands of enemies, and nothing but death before me: it was then hard work to perſwade my ſelf, that ever I ſhould be ſatisfied with bread again. But now we are fed with the fineſt of the Wheat, and (as I may ſo ſay) with honey out of the rock: inſtead of the huſks, we have the fatted Calf: the thoughts of theſe things in the particulars of them, and of the love and goodneſs of God towards us, make it true of me, what *David* ſaid of himſelf, *Pſal.* 6. 6. *I water my Couch with my tears.* Oh the wonderful power of God that mine eyes have ſeen, affording matter enough for my thoughts to run in, that when others are ſleeping mine eyes are weeping.

I have ſeen the extream vanity of this World: one hour I have been in health, and wealth, wanting nothing: but the next hour in ſickneſs, and wounds, and death, having nothing but ſorrow and affliction.

Before I knew what affliction meant, I was ready ſometimes to wiſh for it. When I lived in proſperity; having the comforts of this World about me, my Relations by me, and my heart chearful: and taking little care for any thing; and yet ſeeing many (whom I preferred before my ſelf) under many trials and afflictions, in ſickneſs, weakneſs, poverty, loſſes, croſſes, and cares of the World, I ſhould be ſometimes jealous leaſt I ſhould have my portion in this life; and that Scripture would come to my mind, *Heb.* 12. 6. *For whom the Lord loveth he chaſteneth, and ſcourgeth every Son whom he receiveth:*

but

but now I ſee the Lord had his time to ſcourge and chaſten me. The portion of ſome is to have their Affliction by drops, now one drop and then another; but the dregs of the Cup, the wine of aſtoniſhment, like a ſweeping rain that leaveth no food, did the Lord prepare to be my portion. Affliction I wanted, and Affliction I had, full meaſure (I thought) preſſed down and running over: yet I ſee when God calls a perſon to any thing, and through never ſo many difficulties, yet he is fully able to carry them through, and make them ſee and ſay they have been gainers thereby. And I hope I can ſay in ſome meaſure, as *David* did, *It is good for me that I have been afflicted.* The Lord hath ſhewed me the vanity of theſe outward things, that they are the *Vanity of vanities, and vexation of ſpirit*; that they are but a ſhadow, a blaſt, a bubble, and things of no continuance; that we muſt rely on God himſelf, and our whole dependance muſt be upon him. If trouble from ſmaller matters begin to ariſe in me, I have ſomething at hand to check my ſelf with, and ſay when I am troubled, It was but the other day, that if I had had the world, I would have given it for my Freedom, or to have been a Servant to a *Chriſtian.* I have learned to look beyond preſent and ſmaller troubles, and to be quieted under them, as *Moſes* ſaid, *Exod.* 14. 13. *Stand ſtill, and ſee the ſalvation of the Lord.*

FINIS.

A SERMON

Preached at *Weathersfield*, *Nov.* 21. 1678. By Mr. *Joseph Rowlandson*, it being a day of Fasting and Humiliation.

The Preface.

To the Courteous READER, (especially the Inhabitants of the Town of *Weathersfield*, and *Lancaster*, in *New-England*.

GOds forsaking of such as he hath been near to, is a thing of such weight, and solemnity, and hath such bitter effects, that it is a meet Subject, (especially in a dark and mourning day) for Ministers to speak to, and for People to hear of: that the one may warn of the danger, and the other avoid the judgment. As Gods presence is the greatest glory to a People on this side Heaven, so his absence is the greatest misery on this side hell; this therefore must needs be a concerning point, to such as will concern themselves in their concernments. The ensuing Sermon will appear a solemn word, if duly considered: the subject matter is very solemn and weighty, (Treating of Gods being with, or forsaking a people) the time when it was delivered was a solemn time, (a day of FAST throughout the Collonies) the reverend Author that composed, and Preached it; was one solemn and serious above many others, and that which adds one great circumstance to its solemnity, is, in that it was the last word he spake to the World, being but about two dayes before he left it. As it is solemn, so 'tis seasonable, and pertinent. It is a time wherein we have given God just cause to forsake us, a time wherein God is threatning to forsake us. A time wherein God hath in some measure forsaken us already, and what can be more seasonable, than to shew the evils that befall a forsaken People, that we may yet be awakened, and return, that the Lord do not forsake us utterly.

As for the Reverend Anthor, *there needs nothing to be ſaid in his commendation, he was known amongſt the Churches in the Wilderneſs, and known to be a workman that needed not to be aſhamed. That his Name (which was ſometimes precious amongſt thoſe that knew him) may not be forgot, and that being dead he may yet ſpeak to a land that have in ſome meaſure forſook their God, and are in danger of being forſaken, is the ground-work of the publiſhing this ſmall part of his labours. It is commended eſpecially to the peruſal of the Inhabitants of* Lancaſter *and* Weathersfield: *He was a man well known to you, the one had his Life, the other his death, and both his loſs; you cannot eaſily forget his name, and 'tis deſired that you may not forget the labour and travel he hath had amongſt you; the Word which he Preached to you was acceptable whilſt he was living, and it is preſumed it will be accepted with the like candor now he is dead. Indeed had it been intended and fitted by himſelf for the Preſs, you might have expected and found it more large and polliſhed; but as it is, it is thought fit not to be loſt, and may be of great uſe, and benefit, to open to us the danger of forſaking God, to humble us for all our coolings, and declinings from God, to quicken us in our return to, and cloſe walking with God. And that it may attain this end, is the hearts deſire, and prayer of him, who abundantly wiſhes thy welfare, and proſperity in Chriſt Jeſus.*

B. W.

Jeremiah

Jeremiah 23. 33.

And when this People, or the Prophet, or a Priest, shall ask thee, saying, What is the burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you, saith the Lord.

IN the Words there lies before us, *(First)* A Question, supposed to be propounded, wherein there is two things: 1. The Questionists, this People, or a Prophet, or a Priest: 2. The Question it self, or the matter of it, *What is the burden of the Lord?* (*Secondly*,) There is an Answer, and a solemn Answer too, which is put into his mouth by the Lord, and which he is to return as the Lords Answer to the Question; *Thou shalt then say unto them, What burden? I will even forsake you, saith the Lord.*

In which Answer there is three things.

1. An expression of Indignation, *What burden?*
2. An Assertion, by way of Answer to the Question, *I will forsake you.*
3. A Seal of ratification, in the last words, *Saith the Lord.*

God having before dealt with the Pastors, that did destroy, and scatter the flock, as in the beginning of the Chapter, *Wo be to the Pasters that destroy and scatter the sheep of my pasture*, & ver 2. *I will visit upon you the evil of your doings, saith the Lord:* and also with the false Prophets, *that prophesie lies in his Name*, as ver. 9. *My heart within me is broken because of all the Prophets*, & ver. 32. *Behold I am against them that prophesie false dreams, saith the Lord, and do tell them, and cause my people to erre by their lies, and by their lightness*: which sort of Prophets went without their Commission, as *ver.* 21. *I have not sent these Prophets, yet they ran.* He proceeds from the head Rulers, to the people that were seduced by them: for by this means their hands were strengthened in sin, so as that they did not return from their wickedness, as *ver.* 14. It was an usual thing for the Prophets of the Lord to begin their Sermons (the matter whereof was minatory, wherein the Lord threatned them with just judgements) with the Phrase, *The burden of the Lord*, as will easily appear if you consult, *Isai.* 13. 1 & 15. 1. & 22. 1. & 30 6. Now they do in the words of the Text, or are supposed in mockery to demand, what *Burden* he had from the Lord, for them?

For the opening of the words; *And* or *moreover*, because he enters upon new matter: *this People*, or the prophane sort of them, whom the False Prophets had seduced, to which he joyns the Prophet, and the Priest, in that they

were alike prophane, as *ver.* 11. *for both Prophet and Prieſt are prophane, yea in my houſe*, ſaith the Lord: and when Prophets are prophane there is wont to be a pack of them, as *Jer.* 5. 31. *The Prophets propheſie falſly, and the Prieſts bear rule by their means, and my people love to have it ſo:* ſhall ask thee ſaying, *viz.* in a deriding way, not out of a holy end, or deſire, *What is the burden of the Lord? or from the Lord?* ſo were the Propheſies ſtiled, that contained in them, *Threatnings, Judgments, and Plagues*, 2 King. 9. 25. as if they had ſaid, *what haſt thou further miſchief in thy head to declare? further Woes and Threatnings to pronounce? haſt thou nothing elſe to propheſie, but Miſchief and Calamity? What is the burden now?* Thou ſhalt then ſay unto them, the Lord knew what they would ſay to him, and tells him what he ſhould ſay, by way of reply, *What burden?* a retorting by way of holy indignation; ask ye indeed, *what burden?* and that in a way of deriſion; are you of that ſtrain, and ſpirit? I will even forſake you ſaith the Lord: a burden heavy enough, and you are like to feel it ſo ere long, heavy enough to break your Backs, to break your Church, and your Common-wealth, and to ſink your haughty Spirits, when this Burden ſhall come upon you, in its force and weight.

Doct. *That the Lord may even forſake a People that have been near to him, and he hath been near to, though for the Lord thus to do, is as fearful and hideous a judgment as can be inflicted on any People.*

The Doctrine is double, it hath two parts:

Firſt, That the Lord may do thus.

Secondly, When he doth, it is a very ſad and heavy burden. It may be proſecuted as two diſtinct points.

1. God may forſake a People that hath been near to him, and that he hath been near to. This may be ſpoken to in this order.

1. What is meant by Gods forſaking a People.

2. How may it appear that God may forſake even ſuch a People as the point ſpeaks of?

3. The Reaſons.

4. The uſe.

1. What doth Gods forſaking mean? what is intended thereby?

Sol. It means Gods withdrawing himſelf, as the Prophet *Hoſea* phraiſes it, *Hoſ.* 5. 6. *They ſhall go with their Flocks and their Herds to ſeek the Lord, but ſhall not find him, he hath withdrawn himſelf from them.* They ſhall ſeek him, and not find him, and there is a good reaſon, he hath withdrawn himſelf, he is gone, in reſpect of his gracious preſence. We muſt here diſtinguiſh betwixt Gods general preſence, and his precious preſence. In reſpect of his general preſence, he is not far from any one of us, *for in him we live, and move, and have our being, Act.* 17. 27, 28. We have not only our beginning from, but our being in him. As the beam hath its being in the Sun. Of this general preſence of God,

God, we read, *Pſal.* 139. 7. There is no flying from it. *Whither ſhall I go from thy Spirit, Or whither ſhall I flie from thy preſence?* In this ſenſe God is Aery where, as it is *ver.* 8, &9. *If I aſcend up into Heaven thou art there: if I make my bed in hell behold thou art there.* He fills Heaven and Earth, and there is no hiding from him, *Jer.* 23. 24. *Can any hide himſelf in ſecret places, that I ſhall not ſee him? ſaith the Lord: do not I fill Heaven and Earth? ſaith the Lord.* He hath Heaven for his Throne, and the Earth for his Footſtool, as it is, *Iſai* 66. 1. This general preſence of God, if believingly apprehended, and ſtrongly believed, might be of Great uſe.

But it is not this general preſence that is meant: but his eſpecial preſence, his favourable and gracious preſence, the removing whereof, is that that is intended, by the forſaking that the Text and Point ſpeaks of. God is ſaid to forſake a People two wayes.

1. As to affection.
2. As to Action.

1. As to Affection, when he diſcontinues his love to them, when he takes away his love from a people, then he takes his leave of a people, *My mind is not toward this people*, Jer. 15 1. a very heavy Judgement, and ſad removal. Be inſtructed, O *Jeruſalem, leſt my Soul depart from thee.*

2. As to Action, when God takes away the ſigns of his preſence.

1. When he takes away merciful and gracious providences, when he carries not towards them as he was wont to do: but vexes them with all manner of adverſity, *Deut.* 31. 17. *I will forſake them, and many evils and troubles ſhall befall them*: when he ceaſes to protect them from evils, and enemies, as in times paſt, and provides not for them, as he was wont to do. When he takes away his Ordinances, and bereaves a people of the glorious things of his houſe; or take away his ſpirit from accompanying them, whereby the glory ceaſes, and the ordinances are rendered ineffectual for the ſaving good of a people.

2. How may it appear that God may forſake ſuch a People?

It may appear by what God hath threatned. What God hath threatned, to ſuch as the point ſpeaks of, may be inflicted on them: but God hath threatned ſuch judgments to ſuch a people. My anger ſhall be kindled againſt them, and I will forſake them, as near as they are to me, and as dear as they have been to me, *Deut.* 31. 17. Many ſuch threatnings are found in the Scripture againſt *Iſrael*, who are ſtiled a people near unto him.

In that ſuch as have been near to God, and he near to them, have complained of their being forſaken by God. Thou haſt forſaken us, is one of the bitter moans, on record, that the Church of God did often make unto him.

What God hath inflicted on ſuch, may be inflicted on ſuch again; what God hath done to ſome, he may do to others, in the ſame ſtate, and relation: for he is unchangeable. Thoſe that were once the only peculiar people of God, near to God, and had God near to them, yet what is their conditi-

then

on at this day? A forſaken condition is the condition of the Off-ſpring of *Abraham* Gods Friend, a ſeed whom he had choſen, and hath been ſo for above ſixteen hundred years. God hath been Angry with them, and forſaken them, as they were foretold long ago. Hovv is it vvith the Churches of *Aſia*, that vvere once famous golden Candleſticks? that had Epiſtles vvritten to them? Are they not in a forſaken condition? not the face of a Church to be found amongſt them.

In that they may do that vvhich may deſerve a forſaking, therefore they may do that vvhich may actually procure it. They may do that vvhich may deſerve a forſaking, they may through the corruption and unbelief of their hearts forſake God, and God may in juſt judgement retaliate, and thereupon forſake them. This is ſpoken to in the forequoted place, *Deut.* 31. 16, 17. *They will forſake me, and break my Covenant which I have made with them: then my anger ſhall be kindled againſt them in that day, and I will forſake them, and hide my face from them.* So again, 2 Chron. 15. 2. *But if you forſake him, he will forſake you*; the firſt is ſuppoſed, *if you forſake him*; the latter is impoſed, *he will forſake you.*

But vvhy doth the Lord forſake ſuch a People? The Reaſons:

1. To ſhevv that he hath no need of any, he hath forſaken many, and may forſake many more, to ſhevv that he hath no need of any. God vvould have all the vvorld to take notice, (that though all men have need of him, yet) he hath no need of any man.

2. To teſtifie his Sanctity, and ſeverity againſt ſin. He vvill not ſpare them that have been near him, if they vvill not ſpare their ſin for him. He is a holy God, and if they vvill have their ſins, and their luſts, and their vvays, and their lovers, he will vindicate his holineſs, by inflicting his judgment on them.

3. To be a vvarning to all that enjoy his gracious preſence. That they ſee they make much of it, and that they take heed that they do not ſin againſt him, and forſake him, and provoke him to forſake them alſo.

Caut. The point is to be underſtood of a people that are viſibly and externally near and dear to him, and theſe may be totally and finally forſaken of God: and yet here it muſt be noted, that God may exerciſe a deal of patience, and forbearance toward ſuch as he is about to forſake; he did ſo with the old world, he did ſo with the *Iſraelites* of old, he did ſo with the ſeven Churches of *Aſia*: he is not wont ſuddenly, and at once to forſake a people that have been near and dear to him; but he is wont to give them warning, and in patience to bear a while with their frowardneſs, and wait to ſee if there be any returning to him, before he doth inflict this heavy and ſharp judgement.

Uſe. It ſerves to admoniſh us, not to bear our ſelves too high, upon the account of priviledges. It is a great priviledge to have the Lord near us, and to be near unto him: and ſome lean upon this, though they abide in their

him.

ſin,

ſin, *Micah* 3. 10, 11. *They build up Sion with blood, and Jeruſalem with iniquity, yet will they lean upon the Lord, and ſay, Is not the Lord amongſt us?* But if our deportment be not according to our priviledges, if we do not carry it thereafter, by becoming an humble, fruitful, and holy people; the Lord will bring forth this heavy burden againſt us, we ſhall be rejected, and forſaken of the Lord, whatever our external priviledges be.

But the ſecond part of the Doctrine, or the ſecond Doctrine, may be now ſpoken to, *viz.*

That it is the heavieſt burden, or the ſoreſt of Judgments, for the Lord to forſake a people.

There may be two things ſpoken to in the management of this Truth. 1. Arguments to evidence it. 2. The Uſes of it.

1. If God hath threatned it as a very ſore judgment, then ſure it is ſo. Now when God hath been angry with a people, he hath manifeſted the ſame by menacing them with his forſaking them: when he hath been deſigned to do them a deep diſpleaſure, upon the account of ſome high provocation, he is wont to threaten them, not by taking away this or that outward comfort from them; but by taking away himſelf from them.

And that is a woe indeed, a woe with a witneſs, *Hoſ.* 9. 12. *Yea, woe alſo to them when I depart from them:* This is the vvofulleſt day that ſuch a people are vvont to meet vvith.

2. Gods forſaking a People is a ſore judgment, in that it expoſes them to all judgements. Sin is a great evil, in that it expoſes to all evil; this is a great evil of puniſhment, in that it expoſes to all puniſhments. If God be gone, our guard is gone, and vve are as a City in the midſt of Enemies, vvhoſe vvalls are broken dovvn. Our ſtrength to make reſiſtance, that's gone, for God is our ſtrength. As a carcaſe vvithout life, is a pray to beaſts of prey; ſo are a people forſaken of their God, to all their devouring enemies, and to infernal and curſed ſpirits: they are expoſed to miſchief, and the Malice of all their malignant enemies. When the Lord had forſaken *Jeruſalem*, the *Romans* quickly made a prey of it; when they vvere deſtitute of God, their habitation became deſolate. There is no Protection to a People vvhom the Lord forſakes; but they are perplexed on every ſide.

3. Becauſe the evils that are on ſuch whom God hath forſaken, they are only evils. The Prophet *Ezekiel* ſometime hath the expreſſion, *Ezek.* 7. 5. *Thus ſaith the Lord God, An evil, an only evil, behold, is come.* This is ſuch an evil, an only evil to a people. An evil, whilſt God is preſent, may have much good in it, the Lord may ſancti it for abundance of bleſſing: there is hopes of this whilſt the Lord continues amongſt them; but if he be gone, it is an only evil, and the evils that come upon them are ſuch, they have nothing but evil in them.

4. Becauſe no creature can then afford any help; for what can creatures do when

when God is departed; he makes the Creatures useful and helpful, but without him they can do us no good, stand us in no stead: they may say to thee, as the King of *Israel* said to the Woman, that cried *Help O King*, He answered, *If the Lord dont help, whence shall I help thee*? all creatures may say if God be departed, *we cannot help*: Nay the very Devil cannot help, if God be gone: when God departed from *Saul*, he sought help from the Devil, 1 *Sam.* 28. 15. *Wherefore* (saith the Devil) *askest thou of me? seeing the Lord is departed from thee.*

5. It appears to be a sore judgement, by the anguish and distress, that such have been in, that have been sensible that God hath forsaken them. Sin hath flown in the face of such, and terrified them: Oh the blessed God is gone, and if he is gone, mercy is gone; and Oh for such and such sins, that ly upon me! what shall I do? what a moan have Saints themselves made in such a case? as *David*, Psal. 22. 1, 2. *My God, my God, why hast thou forsaken me? why art thou so far from helping me? and from the words of my roaring? Oh my God, I cry in the day time, but thou heareſt not, and in the night season, and am not silent.* Oh how *Saul* roared out his distress! and that on this account especially, that God was departed from him, not so much that the *Philistines* were upon him, had not God been gone, he could have dealt well enough with them; but here was the misery, and the sting of the misery, *God was departed from him.*

6. It is a sore punishment, in that it is a great part of the punishment of Hell. The essential parts of that punishment, is pain of loss, and sense, and the former some reckon the greater.

Use 1. How foolish are sinners that do even bid God depart from them? as we read, *Job* 21. 14. *Therefore they say unto God, depart from us, for we desire not the knowledge of thy wayes.* But do they know what they say? Oh sinners is this your wish? if it be granted, it will prove your woe for ever. Happily Gods presence is now your trouble; but I tell you his absence would be your torment.

2. See here what an evil it is to forsake God; is it a judgment of judments to be forsaken of God? surely then it is the sin of sins to forsake him: the evil of punishment is in being left by God, and the evil of sin is in leaving God. What, forsake God, who is our only good? God who made us, and possest us from our beginning, God that hath been the guide of our Youth, that hath been good to us, and fed us all our dayes? *Jer.* 2. 19. *Know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God.* And there is an aggravation of it, *ver.* 17. *Thou hast forsaken the Lord thy God, when he led thee by the way.* As a guide to direct thee, as a staff to support thee, as a convoy to guard thee, as a Father to provide for thee, that thou hast wanted nothing: well may it be said, *how evil and bitter a thing is it*, that thou hast forsaken the Lord? He adds in the 31. *verse. Oh Generation!* Generation of what? of what you will; God leaves a space that you may write what you please, generation of Vipers, or Monsters, or any thing rather then Ge-

neration of Gods people. See the word of the Lord, behold your face in that Glaſs. So your cauſleſs apoſtaſies, have I been a Wilderneſs unto *Iſrael*? Have you wanted any thing, Oh ye degenerating, crooked, and wilful generation? God may ſay to ſuch ſinners, as *Pharaoh* to *Hadad*, when he would be gone, 1 *King.* 11. 22. *But what haſt thou lacked with me, that thou ſeekeſt to be gone?* what haſt thou laked ſinner, that thou ſeekeſt to be gone from the Lord? the ſinner muſt anſwer with him, Nothing, howbeit let me go in any wiſe. He came to him in his diſtreſs, and when his turn was anſwered, away he packs. They forſake becauſe they will forſake.

3. Wonder not that Gods Saints have been ſo ſolicitous with him, not to forſake them. Thus *David*, *Pſal.* 119. 8. *Oh forſake me not utterly.* He might well be ſolicitous in this matter, for he underſtood what it was to be forſaken of the Lord. They preſs hard with the Lord, whatever he doth, he would not leave them, nor forſake them, *Jer.* 14. 9. *Leave us not.* And no wonder, there are ſuch means, when the Lord may have ſeemed to have forſake them.

4. If Gods forſaking be ſo ſore a judgment, it ſhould make us more cautelous, and wary leſt we pull down this judgment on our heads. Men ſhould be afraid of this heavieſt of judgments, more than the Child of whipping.

5. Let Gods dear ones take heed of concluding againſt themſelves, that they are under this judgment. They are readieſt to conclude againſt themſelves, and yet really in the leaſt danger. Thus we read, *Iſa.* 49. 14. *But Zion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me.* But why ſaid *Zion ſo*? it was from diffidence: as Saints do not forſake God as others do, *Pſal.* 18. 21. *I have not wickedly departed from my God:* ſo God will not forſake them as he forſakes others, not utterly forſake them: His forſaking of his is but temporary and partial.

But here a queſtion may be moved, What is the difference betwixt a ſinner forſaken, and a Saint forſaken? for the Lord doth not forſake both alike. 1. When God forſakes his own, yet they cry after him, he withdraws himſelf from them ſometimes, yet ſo as that he draws their hearts after him, as a Mother may hide away from her Child, that it may ſeek and cry the more earneſtly after her. 2. They retain good thoughts of him in his withdrawment, or abſence. As the Spouſe in the *Canticles*, ſhe calls him her beloved ſtill. As the faithfnl Wife, ſhe retains good thoughts of her Husband, and keeps up her reſpect, though he be gone from home: but the wicked, when the Lord forſakes them, harbour hard thoughts of him. Is this to ſerve the Lord, and walk in his ways? what good have I got by all I have done? ſee how he hath ſerved me.

3. They will ſeek him till he return again: when the Lord forſakes others, they vvill ſeek after vanities, to make up the vvant of Gods preſence. The Adultreſs in her Husbands abſence, vvill ſeek after other lovers. The true Saint vvill be ſatisfied in nothing elſe but the Lord till he return. Moreover there is a difference in Gods forſaking the ſinner, and the Saint; vvhen he

the wicked, they are left in darkneſs: but when he withdraws from his own, he leaves ſome light, whereby they ſee which way he is gone, he leaves ſome glimmering light, by which they may follow after him, and find him.

And again, when he leaves his own, yet his bowels are towards them, *Jer.* 31. 20. *My bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord,* He hath an eye towards them for much good, in his forſaking them.

Uſe 2. Of *Exhortation*: 1. To thankfulneſs to God, for that he hath not yet forſaken us. Whatever he hath ſtript us of, he hath not yet ſtript us of himſelf, he hath not as yet forſaken us. He might have done it, and have done us no wrong; but he hath not yet done it.

2. To do our utmoſt that he may not forſake us. And here there may be added Motives and Means.

1. Conſider Gods lothneſs to forſake us. This is a thing that he is not deſirous of, he doth not willingly afflict us with this ſort of Affliction, or grieve us with this grievous ſtroak. God hath ſhewed himſelf loth to depart from thoſe that have departed from him; but hath warned them of his diſpleaſure, that they might ſtay him. It goes near Gods heart to forſake a People that have been near to him. Methinks I hear him ſaying thus, *How ſhall I give thee up, O New-England!* thence ſpeaking to warn us, of our forſakings of him, and to be inſtructed, why? leſt his Spirit depart from us, *Jer.* 6. 8. *Be thou inſtructed, O* Jeruſalem, *leſt my Soul depart from thee, leſt I make thee deſolate, a Land not inhabited.* You may eaſily ſtay him, the matter is not ſo far gone, but you might yet ſtay him: were we but as loth he ſhould forſake us, as he is to forſake us, he would never leave us. His gradual motions from a people argue his lothneſs, and unwillingneſs to leave them.

2. Conſider what the Lord is to us, or what relation he ſtands in to us, while he is with us. He is our friend, we have found him to be ſo, and a ſpecial friend too: men in the World are not willing to forego a Friend, a good Friend: he is as faithful, skilful, powerful, and tender-hearted a Friend as ever a People had, he ſtuck by us when alſo we had been in a woe caſe, *Pſal.* 124. 1. *If it had not been the Lord who was on our ſide, may Iſrael now ſay.* And had not the Lord been on our ſide, may *New-England* now ſay. He is a Father, and a tender-hearted Father, *Iſai.* 63. 16. *Doubtleſs thou art our Father.* Can Children be willing their Father ſhould leave them? he is a Husband, *Iſai.* 54. 5. *For thy Maker is thy Husband,* a loving, careful, tender Husband too; can the Wife be willing to part with her Husband? If the Lord forſake us, we are bereft of our Friend, left friendleſs, he is all friends in one, none can be our friend, if he be not. If he leave us, we ſhall be as Orphans, for he is related as a Father, and how ſad is the ſtate of Poor Orphans? and we ſhall be in a ſtate of Widow-hood, a very ſolitary, and ſorrowful ſtate. He is our Guide, and our Pilot; what will become of the blind if their guide leave them? and what will become of the Ship if the Pilot deſert it? Thus the Lord is to his, and well may he ſay, as *Mic.* 6. 3. *O my People, what have I done? or wherein have I wearied thee, or given thee any cauſe to be weary of me?*

3. Con-

3. Conſider there are ſhrewd ſigns of Gods intent to leave us, unleſs ſomewhat be done. If you enquire what? I anſwer:

1. The ſins for which God hath forſaken others are rife amongſt us. The ſins for which God forſook the Jews, are our ſins.

1. *Horrid Pride*, Hoſ. 5. 5. *The Pride of* Iſrael *doth teſtifie to his face.* Pride in Parts, and pride of Hearts, pride in Apparel, and Veſtures, and in Geſtures, and in Looks, how lofty are their Eyes! *New-England* is taken notice of abroad, for as proud a People, of a profeſſing People, as the World affords.

When a People are humble the Lord will ſtay with them. If our immunities, which are Gods mercies, puff us up, God will empty us: he will blaſt that to us that we are proud of.

2. *Deep and high Ingratitude.* Do you thus requite the Lord? *Deut.* 32.6. So the Prophet *Hoſea* taxes them, *Hoſ.* 2. 8. *God gave her Corn, and Wine, and Oyl, Silver and Gold, but ſhe conſumed them on* Baal. We have been bleſt, but hath God had the glory of our bleſſings?

3. *Oppreſſion. Amos* 8. 4. *Ye that ſwallow up the needy.* Theſe Jews were like the Fiſhes, the greater did devour the leſs. Some are like wild Beaſts, like Wolves that tear off the fleece, and eat the fleſh of the Flocks. There is more juſtice to be found in Hell, than amongſt ſome men on Earth: for there is no innocent perſon oppreſſed there.

4. *Wearineſs of Gods Ordinances.* Amos 8. 5. *When will the Sabbath be done?* They that are weary of the ſervice of God, and the Ordinances of God, they are weary of God. God indeed hath fed us to the full as to Ordinances: and we are glutted, and ſurfeited, and have loſt our eſteem.

When mens Commodities bear but a little price in a place, they will remove the Market: if Goſpel-Ordinances are but a cheap Commodity, have loſt their price, and men are weary of them, God will let out his Vineyard to another People. If our mercies become our burdens, God will eaſe us of them.

5. Couſenage in mens dealings, making the Ephah ſmall, and the Shekel great, ſelling the refuſe of Wheat, *Amos* 8. 5, 6. *They pick out the beſt Grain for themſelves, and the refuſe is to ſell.*

6. Idolatry, which is Spiritual Adultery, and is there nothing of this? chuſing of new Gods.

7. Incorrigibleneſs, or oppoſition of a ſpirit of reformation. When God calls to a People to return, by repentance, but they will go on ſtill in their Sin: God calls them by his judgments, and by his Rod; but they will not hear, as 'tis *Jer.* 5. 3. *Thou haſt ſtricken them, but they have not grieved; thou haſt conſumed them, but they have refuſed to receive Correction; they have made their faces harder than a Rock, they have refuſed to return.* When it is thus with a People, God will pluck up and be gone; ſo *Jer.* 7. 13, 14. *Becauſe they would not hear, and would not anſwer the call of God, I will do to this Houſe, as I did to*

Shiloh. Why what did the Lord do to Shiloh? ver. 12. *Go to* Shiloh, *and see what I did to it, for the wickedneſs of my People Iſrael.* Go, and view it, and you will ſee what he did, he left tokens of his wrath upon them, and forſook them.

2. Another ſign of his intent to forſake us, is, in that he is dealing with us as he is wont to deal with them that he is about to forſake. He takes away thoſe that are moſtly with him. He will take away his *Moſes*'s, thoſe that ſtand in the Gap, and binds his hands with their Prayers, when he is deſigned to pour out Wrath upon a People: he will remove the lights, when he is about to darken a Land. When men ſend away their Plate, and Jewels, and choice things; it intimates their intention of Removal.

3. Another ſign is our Luke-warmneſs, and Indifference in Religion: a uſual fore-runnner of its removal. When a People care not for God, and the things of God, he hath left them in ſome meaſure, already; and if that Spirit abide, he will not tarry long with them.

Uſe. 1. Of *Direction.* 1. Examine and humble your ſelves, for all your departures from God, your forſakings of him; humble your ſelves for them, confeſſing with bitterneſs your evil therein, bemoaning your ſelves before the Lord upon the account thereof. May the Lord hear his People, from *Dan* to *Beerſheba*, bemoaning themſelves, *Ephraim*-like; then the Lord will hear, and have mercy, and not leave us, for his Names ſake.

2. Judge your ſelves worthy to be forſaken, becauſe of your forſaking of him. If you judge your ſelves worthy to be forſaken, God will not judge you worthy to be forſaken, 1 *Cor.* 11. 31.

3. Pray the Lord not to forſake you, the Lord is ſometimes ſtaid with Prayers: Prayers have prevailed with His Majeſty often, and may do again.

4. Forſake your ſins, whereby you have forſaken him. Nothing leſs than this will prevent this miſchief, coming upon us. If there be any, either Son or Daughter, that will not leave their ſins for God, God will leave ſuch.

FINIS.